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# The CHRISTIAN CENTURY

*Published Weekly*

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## Public Schools Can Teach Religion

***An Editorial***

## Free American Education!

By John L. Childs

## Co-operation Must Grow

By Donald E. Redmond

## Grass-Roots Help For Europe

By Stanley Hamilton

## Responsibility of Science

***An Editorial***

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## In This Issue

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# The CHRISTIAN CENTURY

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April 28, 1948

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## Calendar of Coming Events

April 26-29. John C. Shaffer Lectures, Northwestern University, Evanston, Ill.; Dean Willard L. Sperry, speaker.
April 27-30. Third Annual National Council on the New Approach to the Alcohol Problem, Chicago.
April 28. Methodist Church Quadrennial General Conference, Boston.
May 1. Michigan Student Christian Convocation, East Lansing.
May 2. Rural Life Sunday.
May 2-9. National Family Week.
May 3-6. National Association of Evangelicals Sixth Annual Convention, Chicago.
May 6-8. National Conference on Family Life, Washington, D.C.
May 7. May Fellowship (United Council of Church Women).
May 7-9. F.O.R. Racial-Industrial Institute, Philadelphia.
May 10-12. United Board for Christian Colleges in China Annual Meeting and Dinner, New York City.
May 14-16. F.O.R. Racial-Industrial Institute, New York.
May 16. Chicago Sunday Evening Club; Walter H. Judd, speaker.
May 18. Federal Council of Churches Executive Committee, New York.
May 19-23. Southern Baptist Convention, Memphis.
May 20-25. Reformed Church in America General Synod, Buck Hill Falls, Pa.
May 24-30. Northern Baptist Convention, Milwaukee.
May 26. United Presbyterian Church General Assembly, New Wilmington, Pa.
May 27. Presbyterian Church, U. S., General Assembly, Atlanta.
May 27. Presbyterian Church, U.S.A., General Assembly, Seattle.
May 28-30. Wisconsin Laymen's Conference, Green Lake.
June 3-6. A.F.S.C. Institute of International Relations, San Antonio.
June 4-13. A.F.S.C. Institute of International Relations, Wichita.
June 7-10. A.F.S.C. Institute of International Relations, Dallas.
June 7-11. Duke Convocation, Durham, N. C.; George A. Buttrick, Theodore P. Ferris, Paul Hutchinson, James Muilenberg, Ralph W. Sockman, Henry P. Van Dusen, speakers.
June 7-11. Northwestern District, American Lutheran Church, Annual Convention, Pacific Lutheran College, Parkland, Wash.
June 10. Evangelical Lutheran Augustana Synod of North America Annual Convocation, Rock Island, Ill.
June 10-18. Midwest Institute of International Relations, Des Moines.
June 14-25. Iowa Leadership Training School, Oskaloosa.
June 14-30. School for Accepted Supply Pastors, Emory University, Georgia.
June 15-20. Church of the Brethren Annual Conference, Colorado Springs.
June 15-Aug. 20. Princeton Theological Seminary Summer Language Courses, Princeton, N.J.
June 17-24. Congregational Christian Churches General Council, Oberlin, Ohio.
June 19-26. Iowa Laboratory School, Des Moines.
June 21-26. Church of the Brethren National Leadership Training School, Colorado Springs.
June 23-July 30. Winona Lake School of Theology, Winona Lake, Ind.
June 28-July 16. Westminister Theological Seminary Annual Summer School for Town and Country Ministers, Westminster, Md.
Aug. 22-Sept. 4. World Council of Churches First General Assembly, Amsterdam.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
# CHRISTIAN CENTURY
Undenominational

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## EDITORIAL

THE MOST HOPEFUL recent development in American politics is the emergence of Harold E. Stassen as a foremost contender for the Republican nomination for President. His sweeping victory in Wisconsin over MacArthur and Dewey gives the progressive wing of the party an excellent chance of carrying the coming national convention. It virtually eliminates General MacArthur, who was running as a "favorite son" in the state he claims as his home. The general's defeat should strengthen General Eisenhower's determination not to be a candidate, even though Democrats, with good reason, are prepared to scuttle the Truman candidacy in his favor. Dewey's failure to win a single delegate does not eliminate him from the race, since he has the large New York delegation behind him. But his weakness in the west cuts down his hitherto imposing lead. Of course Stassen is still a long way from nomination. But his victory in Wisconsin serves the old guard of the G. O. P. with clear notice that it is highly dangerous to assume that the disintegration of the Democratic party means the country is ready to elect another McKinley or Harding.

### Stassen Moves To the Front

### Printers Still Negotiating

PROSPECTS FOR settlement of the Chicago dispute between the International Typographical Union and the employers have improved, and a decision may have been reached before this paper reaches its readers. Meanwhile the type for The Christian Century continues to be set in Toronto through the generous assistance of the United Church Publishing House. Other papers which have been affected include the *Commonweal*, a Roman Catholic weekly, and *Information Service*, a publication of the Federal Council of Churches. Settlement of the strike is certain to impose higher printing costs on all publications, in addition to the losses incurred during the work stoppage. *The Living Church* on April 11 expressed "sympathetic interest" in our efforts and concluded: "The staff of The Christian Century are doing a good publishing job under severe difficulties. We congratulate them, and hope they will soon be able to resume publication on a normal basis." We deeply appreciate the friendly spirit behind these words and underlying the concern which has led hundreds of people in all parts of America to write in similar vein.

### Britain to Abolish Conscription?

A YEAR AGO Britain's Labor government passed a National Service Act, imposing conscription on that country beginning in 1949. Now a strong movement has got under way to repeal this law and to revert to a voluntary method of recruitment for the services. Lord Faringdon recently told a London meeting that "now is the time when we should press and go on pressing for the repeal of the conscription legislation. We may well win the day if we do so." A strong argument for this course is found in Britain's manpower shortage, which militates against the betterment of her bitter economic situation. Geoffrey Bing, member of Parliament, claims that the total of men in uniform and persons directly employed by the armed forces is 2,120,000. With conscription the number will be increased. No nation which is as near bankruptcy as Britain is can afford this drain on manpower. And no nation which has undertaken to extend economic aid in the amount to which the United States is committed by the European Recovery Program and other similar ventures should think of it either. This is to put the matter on the lowest economic level. But since most of our decisions

are made on that level, it is worth noting that even self-interest is opposed to conscription. On the higher level of the maintenance of our liberties, the case against the draft is even more convincing. And on the plane of morals, there can be no question that this form of involuntary servitude is demoralizing to the society which imposes it and to the young men on whom it is laid. Before Congress votes either universal military training or a revival of Selective Service, it should take a leaf from Britain's experience and avoid making the same blunder.

## Church Leaders Say: No War!

ALARMED BY the war program of the administration, church leaders from over the nation met in Washington on April 6 and 7. A report of their conclusions is found on page 388. A similar concern over the present ominous direction of national policy has led to the organization of a "peace train," which left the west coast for Washington on April 20. In addition, the churches are bringing to bear on Congress, through the Federal Council and in other ways, their conviction that a peaceful and just course must be found through the present dangerous period of international tension. In all these efforts there is a broad body of agreement. It should have a good response from the public, which now finds in the churches a better voice for its hopes than it finds in the actions of many of its elected representatives. These churchmen are for peace. They are opposed to universal military training. They have no use for or faith in the proposed revival of conscription through Selective Service. They stand resolutely against further inflation of an already fantastic military budget. They emphatically favor economic aid for relief and reconstruction. They want the United Nations liberated to render the services to peace for which it was organized. They ask our national leaders to cease and desist from their efforts to convert that agency into an instrument of war policy. They urge that our government take up once more its mission to work for world disarmament. They ask that control of atomic energy be handed over to the United Nations. To accomplish all this these churchmen call for the organization of "a national movement to undergird world peace efforts . . . in confidence and faith." That is a sound and realistic peace program.

## How Memorialize Mr. Gandhi?

A MEMORIAL building dedicated to Mahatma Gandhi has been proposed by the India League of America for erection in Washington, D.C., and the proposal is under consideration by Congress. Representative Emanuel Celler of New York approved the idea, saying: "If we have seen fit and proper to erect monuments to leaders of war, then is it not equally as fitting to erect a monument to a leader of peace? We are all busy building armies of hate and instruments of destruction. Surely we can pause to pay tribute to the most potent force for peace in our time." Similarly, it is reported that an Indian philanthropist proposes to build a memorial "Temple of Fame" at Porbandar, India, where Gandhi was born. All of which reminds us of some scathing words which Jesus addressed to the monument builders of Palestine who erected tombs in honor of the prophets: "Ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" In the flash of this indignation, Nehru's recent words are not too strong: "People talk of memorials to Gandhi in statues of bronze or marble, and thus they mock him and belie his message. What tribute shall we pay him that he would have appreciated? He has shown us the way to live, and the way to die, and if we have not understood that lesson, it would be better that we raised no memorial to him, for the only fit memorial is to follow reverently in the path he showed us and do our duty in life and in death." The reasons which the New York congressman gives for approving this memorial building precisely state why it should not be erected. Our major preoccupation is war, and so any tribute we can offer to this prophet of peace is hypocrisy, as Jesus said. That being true, how can we escape the damnation of hell? We will have to find a better answer than to raise another monument in Washington.

## Justice Still Lives In the South

NONE OF OUR daily papers of national circulation mentioned a recent example of interracial fair play in Alabama. But the April 1 issue of the *Manchester Guardian* told the story in a half page of its airmail edition under the headline, "White Justice in American South." Alistair Cooke, the British paper's able New York correspondent, learned of the incident from the correspondence columns of *Newsweek*. Briefly, it concerned the acquittal by an all-white jury of a Negro who had shot a white man. Both were veterans. Because of a dispute, the white man had armed himself and was searching for the Negro with the openly stated intention of killing him. The Negro, who was known to his neighbors of both races as "quiet, law-abiding, industrious and trustworthy," met the white man and fired first. At the trial in Widowee, Alabama, the Negro was defended by local white lawyers and the jury freed him on the ground that his act was justifiable self-defense. So justice was served, and by southerners. The story might have had a different outcome if northern lawyers had intervened, or if northern writers had crowded the press box at the trial. "When thus spotlighted by national publicity [southerners] freeze on to older folk attitudes and retaliate against the seeming cause," writes Mr. Cooke. People in other parts of the country may have difficulty in understanding

this sectional behavior, but they should not fail to recognize its existence. It has an important bearing on many matters, including the President's civil rights program.

## Orthodox Leader Accuses U.S.

ARCHBISHOP LUKA of the Russian Orthodox Church in the Crimea has undertaken to read the churches of the United States and Great Britain a lesson on the realities of modern politics. According to Religious News Service, he denounced the "aggressive imperialistic plans" of the two nations and warned that we are risking the fate of Tamerlane, Napoleon and the nazis. All, it will be recalled, invaded Russia. He noted that the Russian Orthodox Church and the Soviet government are at peace because the government "has given the church full freedom and does not interfere with its internal affairs." Then he ended on an odd note: "Materialism, which is the ideological basis of Communism, is completely alien to the Orthodox Church, but this does not prevent us from seeing all the good, full of social truth, that the new state system has brought us, and we welcome it with pure hearts." The beginning of that sentence sounds curiously like the Russian peasant who, when he was asked to say a word into a radio microphone, cried "Help!" The rest of the archbishop's statement is straight party line propaganda. But here he was speaking for Russian Christianity. Even a generation of history's most ruthless and diabolically astute campaign to exterminate religious faith has not been able completely to silence the Christian conscience in that country. We are grateful to the archbishop for giving us this glimpse of the Russian soul, and we do not hold it against him that he served it up in so dubious a context.

## Federal Aid Bill Now in House

FEDERAL AID to education, which was voted by the Senate on April 1, now is waiting to find a place on the calendar of the House of Representatives. Until that body acts on national defense measures, the bill is not likely to emerge from the House labor and education committees, where it is firmly pigeonholed. However, Speaker Martin says he believes that there is more public interest in federal aid than in any other measure now before Congress. Other observers indicate their opinion that if the bill gains access to the floor, it will pass. It should be brought out for discussion, if only for the reason that this is probably the only piece of social welfare legislation that has any chance of passage during this session. But it would be a great mistake to approve this needed law in the form in which it passed the Senate. Its provision which permits the states to give federal money to sectarian schools if their own laws permit squarely contradicts the recent decision of the Supreme Court in the Champaign case. Passage of the bill in this form would not result in federal aid to schools. It would simply produce litigation which would hold up the whole process until the highest court acts to outlaw aid to church schools. An amendment is required which will make the language of the measure conform to the Supreme Court's interpretation of the first amendment. The court said, first in the Everson case and more recently in the Champaign case: "Neither a state nor the federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion." That interpretation will stand, and Congress will be well advised to recognize its validity in all it does.

## Back to the Chicago Quadrilateral

TWO YEARS ago the Episcopal General Convention rejected the proposed plan of limited union with the Presbyterians. Against some opposition, it also voted to authorize its commission on approaches to unity to formulate an authoritative statement of the basis upon which the Protestant Episcopal Church would be willing to enter into union negotiations with any other church. The commission has published its report, and it is to be submitted to the 1948 Lambeth conference. Its substance is the "quadrilateral" that was framed by the General Convention meeting at Chicago in 1886 and approved in a somewhat milder form by the Lambeth conference in 1888. The familiar four points are: Scripture as the rule and standard of faith, the Apostles' Creed and the Nicene Creed, the two sacraments, and the historic episcopate. The point of chief tension is the last item. Its reaffirmation by the commission clearly indicates, as the entire course of union negotiations since 1888 has indicated, that the Episcopal Church considers itself estopped from entering into any united church which is not essentially an episcopal church. On that point, no ground has been either gained or lost in sixty years.

## How Your Century Is Produced

PRINT-WISE readers of The Christian Century may be interested in the procedure by which we are getting out this paper until the Chicago strike is settled. Here's the story. Our type is set in Toronto through the good offices of the United Church Publishing House, a union shop by vote of the General Council of the United Church of Canada. This arrangement was approved by the unions in both Chicago and Toronto. Copy is edited in Chicago and mailed each working day to Toronto. One member of our editorial staff commutes each

week to the Canadian city. When the type is all set, he makes up a "dummy," and the type is thrown into page form. A proof is pulled and read. When pages are "O.K." they are placed by twos in a matrix machine. This machine exerts a pressure of 250 tons on a heavy sheet of matrix board placed on the type. The result is a "mat," a sort of mold showing every detail of the type. When mats are ready for all 32 pages, they are wrapped in a bundle which the editor picks up, along with his bag and typewriter, and takes to the railroad station, where he gets the night train to Chicago. On the following morning he rushes the mats to a Chicago shop which makes "stereo" plates for each page. The plates are then taken to the printing plant, placed in forms and laid on the flat-bed press, which starts printing. Ordinarily we print directly from type, so this process requires two additional steps. It all adds to our cost of production. But it also produces the satisfaction which comes from once more seeing printed copies of The Christian Century.

# Public Schools Can Teach Religion!

THE EXTENT to which the device known as "released time" was spreading throughout the country before the Supreme Court declared it unconstitutional was symptomatic of a deep concern about the secularization of our culture. It represented the belief that religion rightly belongs in the general educational process. The court's decision has been interpreted as a blow at any possible program of teaching religion in the public schools. This we believe is an erroneous interpretation. What the court did was to forbid the *church* to teach religion in the public schools. It did not forbid the public school itself to teach religion.

The released time practice was disallowed because it involved a union of church and state, which the Constitution forbids. Under this practice the taxing power of the state and its compulsory attendance law were utilized by the churches to inculcate their particular doctrines and attitudes in the minds of children and youth while they were "in school."

It was not merely the use of the school building upon which the court's decision turned. This feature in the Champaign case was taken into account, but its relevance was marginal. The central question which the court asked was not, Where do the classes meet? but, Under whose jurisdiction are these released time classes while they are receiving church-provided instruction in religion? The facts submitted to the court showed that they were under the jurisdiction of the state, represented by the public school authorities. The state provided the children, while the churches provided the instruction. The institutional functions of state and church were thus woven together while the pupils were "in school." Thus to interlock the institutional functions of the church with the legal and tax-supported regime of the public school was a use of the civil law and the taxing power of the state for "an establishment of religion." It was a union of church and state at that point, and the court declared such a union unconstitutional.

## I

While the court's decision forbids the church to enter the jurisdiction of the public school to give religious instruction, it does not prohibit the study of religion in the public schools. This question has never yet come before the court. No doubt a test case would come up if the practice were adopted. But it is hardly conceivable that the Supreme Court would find either in the Constitution or in its own precedents any ground for holding the inclusion of religious subject matter in the regular curriculum of the public school unconstitutional.

But if the subject matter of religion is included in the curriculum of public schools, two restrictive limitations are clear from the court's decision in the Champaign case. One is that the churches may not do the teaching. The other is that the school may not teach religion in a manner that tends toward the "establishment of religion," that is, toward a union of the state with any church or churches. There would be no violation of the "establishment of religion" clause of the first amendment should a public school or state university include religious subject matter as an integral part of its curriculum, provided that these limitations were adhered to.

But can the second limitation be adhered to? Can religion be taught on the same pedagogical basis as other subject matters? We believe that it can. The reason why it has not been included in the public school system does not lie in the Constitution, but in the community which supports and controls the public schools. The community is divided into many sectarian groups, and the assumption has long prevailed that no way could be found upon which a general consensus of the community could be reached for the inclusion of religion in the curriculum. This assumption has become a taboo. Time was when the assumption was probably true. But the time has now come to challenge it. And the challenge should come from the teaching profession, whose theory of its own vocation is stultified by the arbitrary refusal of the public school to recognize religion as a major social phenomenon and to impart to the youth of each generation a knowledge of its significance in history and in contemporary culture.

## II

In order to see this as a practical possibility, it is necessary critically to examine what is meant by "teaching religion." The problem has been confused by an ambiguity in this concept. It may mean two different things. It may mean (1) the inculcation of religious attitudes and devotion, together with

the indoctrination of particular beliefs; in this sense religion is taught in parochial schools; in this sense also it was taught under released time. Such teaching of religion is generally known by the more thoroughgoing phrase, "religious education." Obviously, such religious teaching is constitutionally prohibited in the public schools and we should be grateful that it is. The political community of which the school is an instrument must keep its hands off the religious devotion of the people. This is a function of the home and the church—a church independent of the state and voluntarily supported by its members.

Or teaching religion may mean (2) the imparting of knowledge concerning religion. Perhaps this can be more clearly stated from the point of view of the pupil instead of the teacher. "Teaching religion" would then be the *study* of religion. It would be absurd as well as entirely beyond constitutional bounds to prohibit the study of religion in the public schools. As Mr. Justice Jackson puts it in his separate but concurring opinion in the Champaign case, "If we are to eliminate everything [from the public schools] that is objectionable to any of these warring sects or inconsistent with any of their doctrines, we would leave public education in shreds." He continues in a paragraph which deserves to be quoted in full:

> While we may and should end such formal and explicit instruction as the Champaign plan and can at all times prohibit teaching of creed and catechism and ceremonial and can forbid forthright proselyting in the schools, I think it remains to be demonstrated whether it is possible, even if desirable, to comply with such demands as plaintiff's completely to isolate and cast out of secular education all that some people may reasonably regard as religious instruction. Perhaps subjects such as mathematics, physics or chemistry are, or can be, completely secularized. But it would not seem practical to teach either practice or appreciation of the arts if we are to forbid exposure of youth to any religious influences. Music without sacred music, architecture minus the cathedral, or painting without the scriptural themes would be eccentric and incomplete, even from a secular point of view. Yet the inspirational appeal of religion in these guises is often stronger than in forthright sermon. Even such a "science" as biology raises the issue between evolution and creation as an explanation of our presence on this planet. Certainly a course in English literature that omitted the Bible and other powerful uses of our mother tongue for religious ends would be pretty barren. And I should suppose it is a proper, if not an indispensable, part of preparation for a worldly life to know the roles that religion and religions have played in the tragic story of mankind. The fact is that, for good or for ill, nearly everything in our culture worth transmitting, everything which gives meaning to life, is saturated with religious influences, derived from paganism, Judaism, Christianity—both Catholic and Protestant—and other faiths accepted by a large part of the world's peoples. One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared.

The one note lacking in this fine statement is an appeal to the teaching profession to do what the distinguished justice in another paragraph confesses he is unable to do; namely, to show how it can be done. The teaching profession is the expert in this business. It is our belief that modern pedagogy could develop a subject matter and a method of instruction that would give religion the same status in public education which is now given to history, politics, economics, literature and art. Some of these subjects, especially economics and politics, and even history, are as controversially "hot" as religion. Yet the schools do not exclude political science because the community is divided into Republicans, Democrats, Socialists, Communists and the rest. Nor do they exclude economics because there are free enterprisers and New Dealers in the community. Modern pedagogy possesses a technique by which it is able to teach these subject matters with such objectivity that the partisan issues involved are transcended and the student is left free to form his own convictions. The same can be done with the subject matter of religion.

## III

It will, however, require the same kind of professional training that is now given to the pedagogy of other subject matters. And this training can be received only in the colleges where teachers receive their other pedagogical training. The universities and teachers' colleges are now challenged by a great opportunity to make an advance in public education by creating departments in the pedagogy of religion, designed to develop a graded body of subject matter and to train teachers in a technique for its presentation.

Such departments might find it desirable to include in their faculties three broadly trained theological specialists – a Protestant, a Catholic and a Jew. These should be selected as individuals, without regard to any ecclesiastical action or appointment. That is, the project should be from beginning to end a pedagogical, not an ecclesiastical, project. It would express, primarily, the conscience of the teaching profession, whose theory of education is now distorted by a system which excludes this vast area of the communal culture from general education. Its motivation would derive from the pedagogical faith that this anomalous situation is unnecessary and should be rectified.

The project would have to begin at zero. Tentativeness and much experimentation would characterize its labors probably for some years. There would be skepticism among the clergy of all religious bodies, whose knowledge of the flexibility and resourcefulness of the teaching art is virtually nil. This, however, would not perturb or dissuade a university or teachers' college which once set its hand to this task. It is in the interest of the integrity of the teaching profession to take the leadership in abandoning the truncated kind of education which an irrational and thoroughly undemocratic tradition now compels them to offer.

It must be emphasized that such instruction in

public schools as is possible under the Constitution cannot be a substitute for the direct inculcation of religious faith and the habits of devotion through direct instruction by the church itself. The imparting of knowledge of religion as a historical and social phenomenon is not to be equated with the more profound religious education which is a function of the church.

The church therefore has no ground to complain of the *irreligion* of the public school. It is the religious *illiteracy* of the youth-product of the public school that is rightly to be deplored. And it should be equally deplored in the name of democracy, of general culture, and of educational theory itself, as well as in the name of religion. The churches which deliver their children to the public school for their total systematic education may rightly demand that these children and youth be given sufficient knowledge about religion to create some intelligent respect for it as a social phenomenon and thus enable the churches to proceed with their own task without having to deal, as now, with a mental vacuum.

The released time decision should awaken in Protestantism a profound sense of its responsibility to re-examine its conventional religious education program and project it on a higher level of fruitfulness, adequacy and self-respect. A radical reorientation is necessary if the churches are to capitalize the conviction of which released time was a sound but misguided expression. And it will be all the more necessary if the study of religion is eventually included in public education. To a discussion of this matter we will return at another time.

## The Scientist's Responsibility

DOES THE research scientist bear any responsibility for the effect of his discoveries upon the general welfare? This question is disturbing the minds and consciences of the scientists themselves. Their answers to it are not unanimous. Some still declare that the sole concern of the scientist must be for the discovery of truth in his special field, *ruat coelum*. But this proposition becomes less certain when it appears, as it now does, that the heavens actually may fall as the result of some of these discoveries. The non-scientific public is inclined to be too sweeping and general in holding the scientists responsible for the destructive use of the great forces which their research makes available.

The diversity of scientific opinion on this subject is expressed in a series of papers published in the March issue of the *Bulletin of the Atomic Scientists*. Professor F. W. Bridgman, of Harvard, resists and resents what he believes to be the growing popular tendency to hold the scientists responsible for damaging applications of their discoveries. He says: "The applications of scientific discoveries are very seldom made by the scientists themselves, but are usually made by the industrialists. It is the manufacture and sale of the invention that should be controlled rather than the act of inventing." This makes pretty good sense in regard to most scientific research, but it is of doubtful relevance to atomic energy—which is, of course, the specific thing that everyone is thinking about in the present discussion of responsibility.

In general, Professor Bridgman's argument rests upon the broad principle that science must be free if it is to make its maximum contribution to the public welfare, and that it cannot be free if the scientist in his laboratory—who may seem to the uninitiated to be something of a wizard but who certainly has no special qualifications as a prophet—must always keep part of his mind engaged with collateral speculations as to the possible sinister uses of his discoveries. In justice to his position it must be noted that he is not indifferent to the social welfare, but protests against saddling upon the specialists who make scientific discoveries a special responsibility for seeing to it that they are used only in beneficial ways.

Other contributors to this symposium comment upon Dr. Bridgman's paper with appreciation of much that he says, especially in defense of the freedom of science, but with more explicit recognition of the responsibility of scientists—even a "special," though certainly not the sole, responsibility—for the use to which their results may be put. It may be granted that not every worker can be expected to foresee and forestall every possible harmful use of his product. "The miner of iron ore is not expected to see to it that none of the scrap iron which may eventually result from his labors is sold to the Japanese to be used against his country." (Bridgman's illustration.) Or, it might be added, the maker of baseball bats is not expected to desist because someone may use one of them feloniously as a deadly weapon, though this thing has actually been done. The scientists who participate in this discussion are able to see, with their trained intelligence, that there is a significant difference between making something that may possibly, though improbably, be put to a regrettable use and making something designed for immediate and devastating employment.

Dr. Eugene Rabinowitch, of the University of Illinois, brings this discussion among the scientists in the *Bulletin* to a crisp and not illogical conclusion with this paragraph: "Is Dr. Bridgman not afraid that unless the individual and collective wisdom of all men of good will—including the scientists, individually and collectively—is brought to bear on the task of converting the present unsteady structure of human society into an edifice solid enough to house modern machinery, atomic bombs and biological pests will destroy, in the not too distant future, the stupid and the bright? Or does he expect that he will find satisfaction, as he contemplates the radioactive ruins of Harvard yard, in the thought that he, at least, had resisted all attempts to saddle him with responsibility that was not his?"

In our science-minded age it has become almost

an axiom that any increase of knowledge is a good thing. The unqualified assertion or denial of this proposition leads to equally untenable though opposite conclusions. If every increment of knowledge is ipso facto a boon to mankind, then every research student must be rated a public benefactor regardless of the uses to which his discoveries may be put, and those uses may rightly be regarded as no concern of his. But if not every advance in knowledge is not necessarily a social gain and some are deadly dangerous, then in self-defense society must protect itself from the making of discoveries that would be harmful. The first alternative would lead to complete irresponsibility in the name of liberty; the second, to an odious and impossible censorship of science.

The solution of this paradox, of course, lies in the obvious truth that knowledge, like wealth, may be beneficial or harmful according as it is put to a good or a bad use. Whose, then, is the responsibility for determining the use? It is everybody's. Scientists do not bear it all, but they cannot escape their share of it. Since they are closer to the problem, they have more responsibility than those who know less. Responsibility is always the price of freedom. A scientist without social responsibility reduces himself to the status of a piece of laboratory equipment. A cyclotron has no responsibility, but it has no freedom either. A gun has no choice as to its target, but he who uses it must choose, with full responsibility for the results of his choice. Between the gun and the gunner stand also the makers and sellers of guns, and these also have their appropriate responsibilities.

It has been heartening to see how many of the leading atomic scientists feel the burden of responsibility that rests upon them. Constructive applications of atomic energy, by methods yet to be devised, may almost make a new earth. Destructive applications, by methods that go not far beyond those already known and used, may reduce the earth to an uninhabitable cinder. Dr. Bridgman is right in saying that this issue is not in the hands of the scientists *alone*, and that safety does not lie behind an iron curtain drawn upon scientific research. His critics are right in saying that the scientists are implicated in the problem, along with everyone else, in proportion to their special skills and powers. When the fate of humanity hangs upon the issue—not only as to the use of atomic energy, but in a wider sense as to the beneficial use of all resources of knowledge and material things—it is time for every class or individual to consider not how little responsibility it may bear for the general welfare, but how much.

# *Faint Praise*

EDITOR THE CHRISTIAN CENTURY:

SIR: If ever you read words of mine to this effect: "I have the greatest regard for that excellent preacher, Dr. Martinique. There are always crowds to hear his sermons. But what sermons!" you will be well advised to concentrate upon all that follows the "but."

Karl Barth asserts that "but" is a favorite opening in theological arguments. As a matter of observation, many people are afraid of going in at the deep end. "But" is a safety device. The thinker does not like to leap before he looks. Nevertheless, making allowances for all qualifications, you will please say when next you hear that "but" from Quintus Quiz: "Probably jealousy or envy. He thinks the eminent preacher does not deserve the eminence which is denied him. He cannot see what it is in him that leaves him with empty pews. He must be too intellectual or too learned. Still, he always says that the old doctor is a man of sterling character." Your comment will have struck the heart of the matter.

Does he cry out, "I hate the doctor"? On the contrary, he likes the man as a man, but as a preacher . . . *But as a preacher!* "As a matter of fact he is one of my oldest friends; we went to school together. But . . ."

You will forgive me for recalling how Caiaphas read the mind of the Prophet of Nazareth. Pilate, contempt plain on his Roman face, simply shrugged his shoulders and said, "Envy." Pilate knew that for envy they had given Him up. Was he right—at least in part? We are all poor judges of our own judgments. Outsiders, as Pontius most certainly remarked to his cronies—"outsiders see most of the game."

At the coffeehouse which Samuel Johnson and his friends made immortal by their wit and learning, there was one bland and smiling member who spoke many words of high praise of others till each one rose to go. It might have been Burke or Reynolds or Garrick, but each had a word of praise till he went out the door, and then the eminent observer fired a Parthian shot: "Pity, old Garrick does see his day is done"; or, "I never could stand Noll"; or, "What can they see in Burke? Who will know his name in 1948?"

When the evening was far gone someone suggested that Johnson should walk home with him. "Not I!" said the old doctor. "I shall wait to hear what this friend finds to praise in me—after I am gone."

The safest remedy against making ourselves ridiculous in our vanity is to follow the counsel we find in Shakespeare: "I charge thee, Cromwell, fling away ambition." They are not many who can sing with complete sincerity, "That self may be the only spot on earth that does not shine." If we achieve this, others may not admire us more but they will love us more.

There is a pleasant judgment of Sir Walter Scott's, who was once comparing certain writers. As for himself, he freely admitted that he had some mastery of the big bowwow strain. But Jane Austen—he withdrew from the competition in her style! But who does withdraw?

Ever yours ("I can see nothing," says my friend "in that Quiz chap!"). QUINTUS QUIZ.

*This is the Second Article in the Series on Separation of Church and State*

# Free American Education!

By John L. Childs

IT IS important for Americans to recognize that our democratic tradition in and of itself cannot preserve our basic freedoms. These freedoms can be preserved only as we continue to re-enact them in the midst of changing life conditions, and to defend them against those who because of private or institutional interest are moved to destroy them. But though our democratic tradition cannot automatically renew itself, it is an important resource in this period of revolutionary change and transition. It can help us to define our fundamental values and to develop the public opinion required to maintain them. A moral tradition is a very real form of social power.

Fortunately, we have a fine tradition in the sphere of the relation of church and state to education. I shall enumerate three of its most basic essentials.

### *Three Basic Rights*

The first is the right of religious freedom with its corollary principle of the separation of church and state. This freedom includes not merely the right to choose among various religious views, but also the right to reject all of them if conscience so dictates. Hence in our country neither citizenship nor the right to hold any position in the government has any religious qualification whatever. This freedom finds its more authoritative expression in the first article of the Bill of Rights, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." According to Charles Beard in *The Republic*, this provision means that "religion is a private matter" in the sense that "the promotion of religion" is not a proper function of the institutions of the state. Educators have taken this to mean that the promotion of religion is not a responsibility of the public school.

The second feature of our tradition is recognition of the right of private groups to undertake education, and the refusal to make the nurture of the young a monopoly of the state. In 1925, the Supreme Court declared unconstitutional a law passed by the Oregon legislature which made attendance at public schools compulsory for all children of elementary school age. In this historic decision, the court sought to take account of both the needs of the civil community and the religious convictions of minority groups. It ruled that "the fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations." The decision declared that it is the duty of the state to inspect all schools, private as well as public, and to see that they meet the minimum requirements for education in a democracy, but it did not grant the state the right to compel children to attend a public school if this were repugnant to the conscience of their parents.

The third basic element in our tradition is the refusal to permit public or tax funds to be used for the support of churches or sectarian schools. This prohibition is implicit in the first amendment to the Constitution, but it has also been given explicit formulation in the constitutions of thirty-eight states. The following article from the constitution of the state of Illinois is representative:

> Neither the legislature nor any county, city, town, township, school district, or other public corporation shall ever make any appropriation, or pay from any public fund or moneys whatever, anything in aid of any church or sectarian or religious society, or for any sectarian or religious purpose, or to help support or assist any school, academy, seminary, college, university, or other literary or scientific institution controlled by any church, sectarian, or religious denomination; nor shall grant nor donation of land, money or other personal property ever be made by the state, or any such public corporation, to any church for any sectarian or religious purpose.

Taken together, these three primary elements in our tradition erect a very substantial wall between church and state, and between state and religious school, while at the same time they provide due latitude for the religious convictions of minorities.

### *New Challenges Sounded*

Twenty-five years ago, many believed that these problems of church and state in American education had been finally resolved. But today these basic principles are under attack. On the one hand, it is asserted that they do not mean, and were never intended to mean, what these plain formulations in constitutions and Supreme Court decisions seem to say that they mean. On the other, it is held that the principles themselves are unsound—that their actual operation in the educational program of our country has bred a secularism which has impaired our democratic way of life, and that they also work serious injustice to great groups of citizens since they deprive them of rights accorded to others, and thus turn them into "second-class citizens."

Consider, for example, the manner in which the principle of religious freedom and separation of church and state is now being construed. Eminent Roman Catholic leaders affirm this principle, but they contend that there is nothing in it that in any way bars the federal government from giving public funds

to the various churches and their educational institutions. The real meaning of the principle of separation, they assert, is that no one church shall be favored or established—at least not until such time as their own "true and universal church" has achieved a dominant position and gained the power to organize the state in accordance with its principles. Meantime, they declare, it is no violation of the existing principle of separation to appropriate moneys for church schools. As precedent for such legislation they point to the fact that the government has long held religious institutions exempt from taxation.

### *Protestants Too . . .*

Certain Protestant leaders also challenge the traditional meaning given to the principle of religious freedom. They argue that this doctrine was never intended to prohibit state-supported schools from nurturing a positive religious outlook in the country's children: its purpose was simply to prevent the public schools from operating as "sectarian" agencies. Indeed, America is committed by the democratic pattern of its national life to religion, because a democracy is grounded in the principle of respect for every human person, and this democratic morality can prosper only if it is supported by cosmic or religious sanctions. F. Ernest Johnson, a secretary of the Federal Council of Churches, has been one of the ablest Protestant exponents of this view. He affirms:

> In the final analysis our secular culture can give no support to the democratic ideal. . . . our culture is bound up with the quality of our public education; its secular character—the absence of a religious orientation in our common life—gives it a tendency toward disintegration. . . . the divorcement between religion and education is the most basic defect in American life, the correction of which may be reasonably expected to do more than anything else to overcome the sickness of a secularist society.
>
> I do not believe that the separation of church and state is necessarily involved in this issue. Sectarian religious instruction is barred in our schools and I think it should be. . . . I believe that the American people as a whole are dissatisfied with the results of an educational system which does not consistently foster a mood of reverence, does not accept responsibility for making boys and girls familiar with our major classic, the English Bible, does not teach the significance in human history of that most elemental of all man's group activities, which we call worship; that they are dissatisfied with a system that undertakes, quite properly, to make the educative process continuous with the life of the community—and therefore puts into the curriculum industry, labor, civics, art, social welfare and the like—and then halts this process abruptly at the church door.

Dr. Johnson would have the public schools lay "a foundation in knowledge, interest, outlook, and mood upon which organized religion can build in its own chosen way." He does not make clear how this religious "foundation" is to be laid without involving the schools in disruptive sectarian controversies, nor does he indicate what religious tests are to be applied to teachers in public schools in order to assure that their teaching will develop the desired positive religious "outlook" and "moods" in the young. Although Dr. Johnson holds that the separation of church and state is not involved in his allegedly "non-sectarian" proposal, many believe that little would remain of the historic American wall between church and state were his recommendations to be made an official part of our public educational policy.

### *Astonishing Interpretations*

The decision of the Supreme Court holding that the state cannot compel parents to send their children to a public school is now being given new and astonishing interpretations. This decision has been favorably cited in the papal encyclical, "The Christian Education of Youth." The leaders of the Roman Church have done their best to mold a "conscience" on this issue, for they have made it clear that the church expects Catholic parents to send their children to parochial schools wherever possible. The Supreme Court's ruling that parents have the right to send their children to private religious schools is also being construed by some to mean that the federal government has an obligation to make this legal right an effectual right; in other words, that the government must provide the material means required to support the system of parochial schools, so that they may be equipped to educate the young who come to them. Thus in a 1945 hearing of the Senate on S.717, a bill to provide federal aid for the support of education, the chairman of the American Federation of Labor's committee on education stated:

> The child in these [religious] schools has the right to attend. And that right, as has already been pointed out, invlves not only a legal permission but a legal assurance that the right shall be enjoyed. The enjoyment of the right implies a degree of economic support. To assure each child's right to an education the federal government is thoroughly justified in making funds available for the use of that child. Aid toward the payment of the educational service rendered through the instruction of this group of children is a justifiable service for children and should be federally aided, along with other services given the children by our government.

The American Federation of Teachers, an affiliate of the American Federation of Labor, quickly perceived the far-reaching implications of this novel interpretation of the Oregon decision. In their convention held last August at Boston, these views of the education committee of the American Federation of Labor were subjected to extended discussion and finally rejected. The following two principles were included in the report on federal aid adopted at the convention and published in the *American Teacher* for October 1947. A number of Catholic teachers voted for the report.

> In the development of educational policies, organized labor and other progressive forces should urge each state to give due weight to the basic principle that the interests of the democratic community are best served where children of all component groups of American society are enrolled in a common public school. As they live, work and play together under democratic conditions, they learn, feel and think the ways of democracy; they develop that body of sentiments, loyalties and disciplines that knits

the national fabric and perpetuates a common and harmonious way of life.

On the other hand, the right of parents, for religious or other reasons, to send their children to acceptable and adequate non-public schools, is fully recognized. This recognition of the legitimate existence of non-public schools carries no obligation for government to provide funds to maintain them; nor does it free government from the responsibility of maintaining the welfare of children, who are enrolled in such schools, on the same level as that of all other children.

An effort is now also being made to evade the provision in the various state constitutions which prohibits the use of tax funds for church schools. The bill on federal aid to education mentioned above was skillfully drawn to achieve this end. It provided for the appointment of a federal trustee to serve in the place of the state educational authority in all states where the latter was prohibited from distributing tax funds to religious schools. It declared:

In each state which informs the national board that it is prohibited from disbursing to non-public schools funds appropriated pursuant to this act, the national board shall appoint, from not less than three persons nominated by the governor of such state, a trustee who shall have the duty of receiving and disbursing the portion of funds allocable to such state which the national board determines shall be disbursed to non-public schools. In making such determination the board shall take into consideration the extent to which the burden of educational needs of the state are borne by non-public schools.

In this connection it is important to note that one of the most distinctive features of the American school system is that it has made education a function of the states and the local school districts, not of the federal government. The aim has been to put the education of children, so far as possible, under the direct supervision of their own parents. Indeed, the Supreme Court declared the Oregon law unconstitutional because it failed to give due consideration to the preferences of parents in the education of their children. But this bill planned to use the power of the federal government to set aside the educational provisions in the constitutions of thirty-eight states.

### *Separation Is Liberty!*

William E. McManus, associate director of the National Catholic Welfare Conference, appeared on behalf of this bill at the Senate hearing. He said that "several times the department of education of the National Catholic Welfare Conference has appeared before congressional committes in opposition to measures providing federal aid to education." But it was now able to support federal aid, because "this bill recognizes that public and non-public schools are equally important in the educational system of the United States" and, furthermore, "in making disbursements of funds the national board of apportionment is instructed to consider the extent to which the burden of the educational needs of the state is borne by the non-public schools." In other words, the price of the support of the National Catholic Welfare Conference for a federal bill to equalize educational opportunity among the various states is apparently the abandonment of the historic principle of separation of church and state.

One wonders whether American Catholics, from the standpoint of their own interests, are wise in seeking to provide for the entire education of their children, from kindergarten to university, in separate parochial schools. This complete segregation in education may have far-reaching results. It might in time spread to other spheres, so that we shall have not only a special Catholic educational system but Catholic trade unions and Catholic political parties, as is the case in certain European countries. Many Catholic laymen are disturbed by these tendencies, for they do not want to see the historic unity of the American people disrupted by isolationist religious practices. It is to be hoped that their influence will be felt in the development of the future policies of their church.

But this is in no sense a problem for Catholics alone. It is a problem for the whole American people. The thing at stake is the future of American culture. The recent decision of the Supreme Court on the use of public schools for religious instruction indicates that the court is awakening to the meaning of these actions that tend to undermine the separation of church and state in our country. The ultimate decision will, of course, not be made by educators. It will be made as the will of the American people is clarified and defined through public discussion, political action and legislation. Now, as always, vigilance is the price of liberty.

## *One Faith for One World*

O GOD of all the nations,
Of every race and creed,
Unite us at the altar
To serve the common need
Until a kindred passion
Makes all religions one,
And on earth, as in heaven,
Thy righteous will is done.

May all faiths come together
And our dissension cease,
That we may guide the peoples
To fellowship and peace;
As open-minded prophets
Lead on into the light,
To realize the vision—
One world, where right is might.

O God of all the nations,
Whose universal plan
Embraces in its promise
The brotherhood of man,
We pledge our glad endeavor
That love may have new birth,
All faiths form one communion,
And freedom reign on earth.

ARTHUR BARDWELL PATTEN.

# Cooperation Must Grow

By Donald E. Redmond

NO ONE would deny Renwick C. Kennedy's contention in his recent article, "Ecumenicity at the Grass Roots," that a great many Americans have not been set afire by the movement toward church union. Ignorance and prejudice still exist among our church people, and in every community there are many who loudly voice their fear and suspicion of the Federal Council, to say nothing of the World Council. But there is another side to the picture. Anyone with eyes to see will not find it difficult to discern the strong and growing movement for church cooperation among the common people. In evidence I offer my own town, Kingsville, Texas.

Kingsville is a cross section of America. A headquarters of the fabulous King ranch, it lies in the midst of tremendous oil deposits. It is the site of Texas State College of Arts and Industries, houses offices and shops of the Missouri Pacific railroad, and boasts a new $20,000,000 chemical plant owned by the Celanese corporation. Thus farming and ranching, industry and culture are all represented. Racially also Kingsville offers a diverse picture, with Negroes, Latin Americans and Anglo-Americans all playing a part. It must be remembered that in the Texas border counties Anglo-Latin relations are often as explosive as Negro-white relations. Yet in this varied community the churches have made a solid beginning of cooperation.

### *Ministers Set the Ball Rolling*

The core of the movement is the small but vigorous ministers' association. In addition to its formal meetings, this group on one Sunday night a month holds a "social" meeting at which the wives are included. The distinctive feature about these meetings is that they are interracial. At the most recent, three Latin American, two Negro and five Anglo-American ministers, with their wives, shared in an hour and a half of stimulating discussion and fellowship.

The cooperation which grows out of this association is not yet very exciting, but it is a promising beginning. We share in some joint publicity of our activities, handle the arrangements for the baccalaureate services at the college and high school, appoint representatives to the college religious activities committee and take part in the students' Christmas and Easter oratorios. We also sponsor an annual community religious census. At the moment we are working on the problem of dealing jointly with our calls for transient relief. Honesty compels the admission that in some of these enterprises the Negroes participate in name only. But frequently in our meetings we whites confess our collective sins and ask our Negro brethren to forgive us.

Out of this fellowship on the part of the professional leadership stems a variety of joint enterprises in which now one group and now another participates. The most extensive cooperation is that among the Methodist, Episcopal,, Christian and Presbyterian, U.S., churches. These four jointly sponsor a vacation church school in the summer and a training school for Christian workers in the winter. They hold joint Holy Week services in their respective buildings, culminating in a Thursday evening communion service conducted according to the tradition of the church in which the meeting is held that year. The women of these churches have set up a council which participates in the special observances and activities sponsored by the National Council of Church Women.

These four churches are joined by the Southern Baptist congregations of the community in a three-hour Good Friday service, in common publicity and a common date for the vacation church school, and in a picnic for pupils and parents.

### *Joint Endeavor Pays*

Another grouping of eight churches, including two Negro parishes, has set up a cooperative visual aid society. With an assessment of 25 cents per member, the society has purchased a sound motion picture projector and screen, of which any member church can get the use by signing up beforehand for the date desired. As funds permit, other tools and a library of slides, film strips and teaching records will be bought. After a year of operation, the member churches recently pronounced the undertaking a success and laid plans for possible expansion.

Three churches, Methodist, Presbyterian and Christian, join during the summer in conducting out-of-door Sunday evening services, and their youth groups pursue many activities in common. The Methodist and Episcopal churches recently assumed responsibility for the support of a teacher who offers a Bible course at the college, and for provision of a small center near the campus which will serve as headquarters for the course.

This, then, is interchurch cooperation as now carried on in Kingsville. It has been developing over a period of years, and is by no means a finished thing. We continue to seek tasks that can be done better together.

### *Methods and Conclusions*

Experience has led us to at least three conclusions. First, local churches *can* cooperate. An interracial, interdenominational fellowship exists here in the south ——an area as unlikely as could well be found for such an enterprise. It is a diverse fellowship that links together the Missouri Synod Lutheran, Southern Baptist, Assembly of God, Methodist, Episcopal, Christian, American Lutheran and Presbyterian churches.

Second, actual cooperation grows out of slow beginnings. At the outset, the things undertaken cooperatively must be such as do not violate any cherished ideas or opinions. A motion picture projector has no doctrinal implications. A church census turns up Baptist and Episcopalian alike. We have been content to work together as opportunity offered or could be made, and not to force issues.

Third, like most other church activities, the cooperation that now exists rests back upon a deepening fellowship among the ministers. But that the laity goes along—not always articulate about it but well aware of what is happening—is indicated by one of our experiences. During the development of the present situation, one of the larger churches in Kingsville called as pastor a man who would have nothing to do with the ministerial association. But so strong was our solidarity by that time, and so conscious was the community of our point of view, that before long our brother was looking for a new field. The church involved has freely admitted that his refusal to cooperate was a reason why he was invited to leave.

Of course the World Council of Churches must be undergirded by something more solid than the type of cooperation now existing in Kingsville and in other communities like it. But many of us who have sought to make our own the great dream of the ecumenical church and to interpret that dream to our people believe that the health of the World Council depends ultimately upon such bonds of understanding and shared tasks at the grass roots. For out of such cooperation comes a church member who has learned through personal experience something of what ecumenicity means.

# Grass-Roots Help for Europe

By Stanley Hamilton

THURL METZGER says that he is "young and foolish," but he has initiated a grass-roots project for the recovery of Europe which may do more than all the Marshall plans and other grand official schemes to help that hungry continent back to its feet. An agriculture editor who accompanied the group of Iowa farmers on their now celebrated trip to the devastated areas in 1947 declared that a hundred good county agents could quickly return European agriculture to normal production. Young Metzger had a similar idea, but he got it earlier.

It was in the fall of 1946 that this young man from Indiana, a member of the Church of the Brethren, was sent to Poland by his denomination's heifer project committee to make a check on the cattle which the committee had placed in that country. He spent five months visiting Polish farms and studying their needs. Becoming acquainted with a number of Polish agricultural students at the University of Warsaw, he suggested to them that they come to the United States for a year's work and study, chiefly on family farms, in order to learn at first hand something of the farming methods in use here and applicable to Polish farms. They were eager to come. So Metzger took up the matter with American officials.

### *An 'Impossible' Idea*

Their reaction was mixed. It was a fine idea, they said, but impossible. They sat down at their desks and proved at great length how impossible it was. "You couldn't get visas. You couldn't get permission—nobody would o.k. it. You can't get them out from behind the iron curtain." But Metzger, in his own words, was "young and foolish and didn't realize that it was impossible." He went ahead doggedly, talking, arguing, persuading, overcoming the obstacles one after another, and in July 1947 brought over to this country ten Polish agricultural students who were to stay for a year.

Of the eight young men and two young women who thus arrived on our shores, only one could speak English. Metzger took them at once to the Brethren service center at New Windsor, Maryland, for intensive training in English and an introduction to American ways and customs. Ten young people from the center's staff—two young men for the Polish girls and eight young women for the boys—volunteered to help the visitors become acclimated. During working hours the young people were paired off, and the whole group ate and visited together. All the conversation was in English. After three weeks every one of the young Poles could speak English well enough to get around and had a fair knowledge of American customs.

### *Work and Study*

Then the young Poles were assigned to farms. They lived and worked with the farm families, visited the neighbors, went to meetings of farm organizations and to fairs, sales and socials. Since visitors to the United States on student visas may not receive wages, they were given only board and room for their labor. Consequently their hosts expected them to work only part-time and in turn helped them to get an understanding and appreciation of American farm and community life.

The two girls were sent for a five-month stay to poultry farms in the Shenandoah valley. One of them is now a student at the agricultural college of Ohio State University at Columbus. Two of the boys are

taking the eight-week "farm short course" at the University of Wisconsin; two are working in the horticulture division at Penn State College; two are at the University of Maryland, one in the veterinary laboratories, the other in the horticultural department; and the remaining two are working on fruit farms in Connecticut.

### *A New View of America*

Metzger had sound reasons for placing the visitors on farms rather than having them spend all their time as students in agricultural schools. For one thing, they did not know English and thus could not have profited from formal instruction. For another, practical information is what they most need. There was the financial angle also. By working on farms the visitors were ably partly to earn their way, and the rest of the costs were borne by local communities. In this way too the Polish boys and girls could experience the personal warmth and friendship that are part of living in a home. But most important of all, Metzger felt that these young foreigners should get to know American farm folk, the common, everyday people. Thus their interest in rural communities and in the welfare of other lands and peoples would be stimulated.

Late in November Metzger rounded up the group for a trip through the midwest. In Ohio, they visited the government forestry station and agricultural experiment station at Wooster, and were shown through Grailville, a training school for Catholic young women on a farm near Loveland. At Fort Wayne, Indiana, they broadcast over WDWO, visited the General Electric factory and went to a party at the Brethren church. They tourned the Creighton poultry farms near Warsaw and at North Manchester attended the annual conference of the Rural Life Association, in connection with which Metzger and one of the Polish boys shared in a Farm Front radio broadcast.

### *A Two-Way Benefit*

Their arrival in Chicago was timed to coincide with the international livestock show and the 4-H congress. They were introduced during the first meeting of the congress and heard 1,400 youngsters discuss the theme, "Working Together for a Better Home and World Community"—a very impressive experience for the young Poles. Here were American farm boys and girls who, as their discussion groups proved, were actually interested in the welfare of people all over the world. That was quite a contrast to the way America is pictured in a good many foreign places.

All in all, the young visitors feel that through this method of work, study and travel they are learning more that will benefit them and their people than they could under any alternative plan. The results on the other side are salutary too. Hosts, farm people and other observers have been delighted with these young Poles. Personal acquaintance with them has given many an everyday American a lively interest in his neighbors beyond the "second-line fence."

This is a project that may be expected to yield many kinds of good fruit. Significantly, it grew out of a felt need. It was not thought up in weighty conferences in some urban denominational headquarters. It is the third worthwhile project conceived and developed by northern Indiana Brethren, the other two being the Heifers-for-Relief and Auctions-for-Relief programs. All were originated by farm people. Obviously the Brethren have something, and we might all learn from them. Anyone interested in the agricultural student program should write to Thurl Metzger at New Windsor, Maryland.

# *BOOKS*

## Still a Man of Mystery

EMANUEL SWEDENBORG, SCIENTIST AND MYSTIC. *By Signe Toksvig. Yale University Press, $5.00.*

IF THIS scholarly and judicious life of the great Swede does not get a Pulitzer or some other kind of prize for biography, it will be either a miscarriage of justice or the result of a decision that Swedenborg is outside the main current of popular interest. But is he? The relation of science to faith is a live issue—never more so than now. Critics may say that Swedenborg kept his science and his religion in separate compartments of his mind. Whether or not that is true—and it is certainly not wholly true—he had them both. Moreover, Swedenborg's clairvoyance and his visions constitute an inviting field for psychological investigation. The author of this biography has given much attention to this matter. She presents the data with adequate fullness and fairness but reaches no positive conclusion, other than the suggestion that, if Swedenborg had a "split mind," perhaps it was such a dissociation as is conducive to the exercise of extraordinary psychic powers.

Emanuel Swedenborg (1688-1772) was one of the most brilliant scientists of his century. He was the Leonardo of the north—no less versatile, much more practical, vastly more learned. He declined the offer of a professorship of mathematics at Uppsala because he thought mathematics ought to be studied in connection with more concrete sciences. For many years he was the most important member of the royal commission which operated the mines, and incidentally executed other enginering projects, for the Swedish government. At 46 he produced his *Principia*, three thick Latin volumes dealing with mechanics, mathematics and cosmology. Already he had a novel theory of the nature of matter, and he wanted to find out how God and the human soul and the physical cosmos could be fitted logically and scientifically into one unitary system. He had approached his problem as physicist, engineer and mathematician, and had anticipated modern views by deciding that the essence of matter is not inert stuff or solid atoms but is force and vibration. Now he backed off for a different approach. He took a long leave of absence from his official duties and studied anatomy. One of his conclusions was that the operations of the senses, the reason and the soul are as mechanical as those of the body; but "mechanism" has deeper meaning when matter itself has been redefined as force and vibration. As there are different kinds of vibrations (different "wave lengths," we would say), so there are different kinds of substance—four kinds. The soul is the "second or mag-

netic" element. If we had the right microscopes, he said, we could see the soul and its workings.

Certainly no man ever made a more deliberate effort to work out a single consistent system which would include his science, his philosophy and his religion. Perhaps it was his special kind of physical "realism" with reference to souls that convinced him that his religion was rigidly scientific and prepared him for the next step. The crucial event was what Swedenborg called his "admission to the heavenly world" (probably 1745). Thereafter, his chief concern was with religion. He conversed freely with angels and with the dead, and brought back from his visits to the celestial realm detailed descriptions of their way of life. By his own account, he was as much at home there as here.

A special method of interpreting the Bible by a system of "correspondence" enabled the seer to find canonical support for the doctrines he developed. The doctrines themselves were orthodox, in the main, except for the rejection of the Protestant "justification by faith" as being even more erroneous than the Roman Catholic "justification by works." The corresponding ethical system, far from Puritan austerity, was a reflection of his own sweet, generous and friendly nature. The whole was richly colored by a vivid sense of the reality and immediacy of the life beyond death, and especially of its close resemblance to the present life.

Swedenborg saw his teachings and visions as the basis for a general reformation of the whole church, but he made no effort to found a sect. When he was over 80, and within two or three years of his death, he estimated that he had not more than fifty followers. Yet some of his books had had rather a wide reading, especially in England. His most important religious book, *The True Christian Religion*, was written after that. The organization of the church which perpetuates his doctrines came 15 years after his death.

The author of this biography has no propaganda interest and no animosity. Her concern is to tell the story of a remarkable man and to analyze, so far as the data lend themselves to analysis, those features of his career which entitle him to be called a mystic. Her approach is that of the psychologist, the psychiatrist, and the conscientious historian, not that of either a devotee or an enemy of religion. Swedenborg emerges from the analysis still a noble figure, and still more than a little mysterious.

W. E. GARRISON.

# Books in Brief

TEACHING THE WORLD TO READ, A HANDBOOK FOR LITERACY CAMPAIGNS. *By Frank C. Laubach. Friendship Press, $2.00.* Half of the book gives a condensed survey of the world's language problem and an informing treatment of elementary linguistics, phonetics and improved alphabets. This section will be valuable to all students and teachers of languages. The other half deals specifically with those "literacy campaigns" which Dr. Laubach has been conducting and directing in many parts of the word with a spectacular success made possible only by his rare combination of a fervent evangelistic zeal for the enterprise and a set of skillfully designed methods for carrying it out. Here he describes in some detail the techniques, both of organization and of instruction, by which many millions of illiterates, speaking nearly a hundred different tongues, have been taught to read, each in his own language.

GERMAN REALITIES. *By Gustav Stolper. Harcourt (Reynal & Hitchcock), $3.75.* Stolper was an eminent German economist who reacted against Hitler promptly enough to escape while escape was still possible and come to America (1933), where he became a no less eminent American economist. He was a member of the Herbert Hoover economic commission which visited Germany early in 1947. With mature professional competence and fresh observation of the facts at first hand, he describes and analyzes the postwar German situation, especially on its economic side. Dr. Stolper gives a low rating to the diplomatic and political acumen and to the economic intelligence of the American top policy makers from Teheran to date. But his treatment is constructive as well as critical. He laments the errors made and shows why, but he also has a program. This is an important book.

CHRIST AND HIS GOSPEL IN RECENT ART. *By Albert Edward Bailey. Scribners, $2.00.* Half of the 32 pictures were selected to illustrate episodes in the life of Jesus, the other half to represent aspects of the good life and the good society in which the gospel becomes concrete. The art is "recent," but not very recent. Rodin, John S. Sargent and Burne-Jones are within its limits. For each picture, Dr. Bailey gives a helpful and penetrating interpretation. Preachers, teachers and laymen will find the book a stimulus to thought and imagination.

W. E. G.

# *CORRESPONDENCE*

## The Author of the 'Headline Prayer'

SIR: Let me congratulate you on your commendation of a prayer that "made the headlines." So few prayers do. Too many prayers offered on similar occasions are shabbily constructed, mere combinations of meaningless words or orations spoken to the people and presented in the name of Deity.

Warren Candler Budd, who prayed at the opening of the new Ford plant in Atlanta, was named by a preacher father for one of the south's most distinguished churchmen, Bishop Warren Aiken Candler. I knew young Budd when he was a student in Duke Divinity School. Then he was fearless and preached with poised conviction and piercing clarity. Today, eighteen years later, he possesses the same characteristics, in addition to his at-homeness with the Lord in prayer. It was quite natural for him to pray as he did, and if labor and the press were shocked or astounded, maybe God was not.

Mount Vernon Methodist Church, Danville, Va. EDWARD J. REES.

## Even for a Unitarian!

SIR: May I heartily commend The Christian Century for its stand on the labor-management dispute. I am convinced that you have won the respect of many thousands by your attitude. But being without the Century is a *terrible* deprivation—even for a Unitarian! I must confess to a bit of resentment that you should ever have published Delos O'Brian's awful diatribe on the so-called "Lost Liberals."

Somerville, Mass. CHARLES H. WHITTIER.

## So U.M.T. *Is* Conscription!

SIR: In reply to my argument (printed in your issue of Nov. 12, 1947) that the U.M.T. bill is unconstitutional as requiring militia training by federal agencies, the chairman of the armed services committee of the House of Representatives writes me that in his judgment it is not militia training, because after the first six months the trainees

are given an option to take six more months of the same, or to enlist in the regular army or in some militia organizations which an act of Congress has declared to be portions of the army held in reserve; hence the bill is an act to raise an army, and is constitutional as such.

I don't think the argument holds water. But take his statement as it stands. We see that when the official proponents of the measure are driven to define its effects, they declare it to be a bill to put the young men into the army. Then it seems that the words "shall revert to full civilian status" in the bill are window-dressing.

Ballard Vale, Mass. STEVEN T. BYINGTON.

## The Big Bear

SIR: In your March 31 newsletter you say: "War preparations mean war with Russia. . . . No compromise with conscription! No war!" Do you actually believe what you say here? Is there anywhere in history where a war has been avoided or stopped because one nation did not choose to prepare for it? Has the traditional military unpreparedness policy of the United States in the past averted a war? I abhor war against Russia or anybody. But it is going to take something else than an umbrella to ward off the big bear.

*Evangelical Lutheran Church,* JOHN ZELTIN.
Manlius, Ill.

## Union or Division?

SIR: One of your items is greatly in error. The Congregational Christian-Evangelical and Reformed merger is losing, according to the figures which you report from *Advance.* When *Advance* reported as of Feb. 4, the very small number of churches which had voted had been for the merger by more than 7 to 1, but the large number voting since are only 5 to 2 for it. The members who had voted before Feb. 4 were nearly 8 to 1 for the merger, but those reported in your editorial as having acted since are much less than 2 to 1 for it.

The figures you give do not look like union, but rather like a split. Even if the churches were declaring for the merger by the required three-fourths vote and the Oberlin Council should risk going through with the union, there could easily be as many denominations as ever, assuming that the Evangelical and Reformed churches all went in.

I voted for the merger, but I should not finally favor it if it meant that. Schism is too high a price to pay for union.

For your checkup, *Advance* said Feb. 4 that 44 churches were for the merger to 6 against, 4,117 members for to 529 against.

Evanston, Ill. JOHN ANDREW HOLMES.

## Methodist Federation Convention

SIR: In your issue for Jan. 14 you published an account of the recent meeting of the Methodist Federation for Social Action. The caption and the point of view represented, in my judgment, a rather serious misunderstanding of the spirit of the conference. It would appear that you are unacquainted with, or else discredited, the statement of its point of view which the conference itself made. In fairness to the federation, I think you should publish its own statement and a statement of the context in which the statement was adopted and reaffirmed.

On the morning of Dec. 29, before any commissions had reported, I made the following statement and moved the passage of the resolution based upon it:

"Social action belongs to the essence of Christianity. It is neither an extra nor an appendix. Christianity is religion with a distinctive character. Its exaltation of moral values and its profound concern for the welfare of persons distinguishes it among religions. God is viewed not as an aloof spectator, but as a participant in history in the interest of a rightly ordered world—a kingdom of God.

"The Methodist Federation for Social Action is not less religious because it emphasizes social action. That merely makes it religious in Christian terms. It proposes the Christianization of society, nothing more, nothing less. It fronts neither for communism nor capitalism. Its only 'ism' is Christianity.

"Be it resolved, therefore: that discussion and action in this national conference of the Methodist Federation for Social Action be and is hereby declared to express the effort of honest men and women to find truly Christian solutions for the pressing problems of our times and to discover for ourselves and our church ways of effectively serving God in the spirit of Jesus Christ."

The resolution was voted. Later, when it was discovered that Mr. Frederick Woltman of the New York *World Telegram* was in the room, the resolution was again read and voted in his presence. He had written articles describing the federation as a religious facade for communism. But when he was given a cordial opportunity to speak he said: "I appreciate your courtesy. I am convinced you are not Communists. However, I must stand or fall as a newspaperman on what I have written. I have nothing further to say."

The statement on Palestine was entirely unaffected by the American-Russian agreement on the subject of partition. The statement adopted was exclusively Christian in motivation, whatever may be said of its validity. It follows: "We are concerned about the rights and welfare of Jews and Arabs in the Near East. We do not believe that resort to violence will produce any lasting solution to the present problem in Palestine. We urge our government to work through the United Nations for justice to both groups."

Garrett Biblical Institute, ALBERT E. BARNETT.
Evanston, Ill.

## On the Strike

SIR: No, do not turn to an open shop. I do not know the answer to the present Chicago printing strike. But I do feel that as old and established a labor group as the printers will eventually do what is fair. I miss the full-size Christian Century very much but am willing to give it up for awhile in the interest of your support of the principles of collective bargaining.

Thank you for your present stand. You have my confidence and support.

Methodist Student Movement, McMURRY S. RICHEY.
Houston, Texas.

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SIR: No progressive journal will go to a non-union shop. Advice to do so can be only from a rabid Taft-Hartley advocate. The Century has too little to say as is on labor problems.

Nashville, Tenn. ALVA W. TAYLOR.

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SIR: My husband and I heartily commend your policy in connection with the current printers' strike. While it is an aggravation and an inconvenience for both you and the readers, we think you are following the wisest course. You are showing in deed as well as in word that you believe in the principle of collective bargaining. Don't back down.

Wenatchee, Wash. MRS. LUNDY LEMASTER.

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SIR: When you get back in full publication, why not put a summary in the center each week? This brief summary is most excellent.

Pittsburgh, Pa. G. E. SWOYER.

# NEWS of the CHRISTIAN WORLD

## Horton Lectures On Ecumenicalism

**Oberlin Professor Gives William Henry Hoover Series at Chicago—U. of C. Faculty Members to Germany**

CHICAGO, April 12.—In this year's William Henry Hoover lectures at Mandel hall on the University of Chicago campus, Walter M. Horton, Fairchild professor of theology at Oberlin graduate school of theology, pointed out that three streams of influence have flowed together to form the present ecumenical Christian movement. They are, he said, the drives for fellowship in the evangelical missionary task, in "life and work" and in "faith and order". "The result, however, has been not a merging of three movements but the emergence of a new and radically creative movement measured to the tasks and needs of our time," Dr. Horton declared. "Poised on the banks of the Jordan, the movement may well look upon William Temple as its Moses —who was privileged to see but not to enter the promised land—and upon John R. Mott as its Abraham. The occupation of the new land will be a long task, as we should expect from the biblical example." Dr. Horton said that although Amsterdam this year is heir to the three preceding world Christian conferences, it must "reinvest its heritage in a significantly new venture for the present day and for the world's tomorrow."

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**U. of C. Professors Go to Germany**

Seven members of the University of Chicago faculty have gone to Frankfurt, Germany, to teach in the university there during the spring term. Other members of the faculty will replace them in Frankfurt for the summer term, and for each term thereafter during a two-year period. The project, which marks the first such exchange to be effected since the war, is financed by a grant of $120,000 from the Rockefeller Foundation and an equal sum from the university here. Roger B. Oake, assistant professor of Romance languages, is acting as director and will remain for the full two years. Other members of the first group are Wilhelm Pauck, professor of historical theology and a native of Germany; Prof. and Mrs. L. L. Thurstone, psychologists; and Paul A. Weiss, Everett C. Hughes and Elder J. Olsen, professors respectively of zoology, sociology and English.

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**Chicago Broadens Its Teacher Selection**

The Chicago board of education's policy of appointing as teachers in the public schools only graduates of the local teachers' college has been changed on the recommendation of Herold C. Hunt, new superintendent of schools. In the past the policy had the effect of limiting appointments to Chicago residents, since only they were eligible to enter the teachers' college. Thus it had come to be an accepted belief that Chicago teachers could not stand on their merits in open competition with teachers from other parts of the country. As a matter of fact, the new policy will not be in effect for at least three years, since students now enrolled in the teachers' college registered under terms which guaranteed them employment in the city's schools.

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**Y.M.C.A. Observes 90th Birthday**

The Chicago Y.M.C.A., whose 81,975 members in 23 branches make it the largest "Y" in the world, has been celebrating its 90th anniversary. In connection with the observance, Albert D. Farwell, president, declared that while methods of "Y" work have changed, the motive and purpose of the organization—to aid in the development of Christian standards of living—have remained unaltered. The first building in the world constructed exclusively for Y.M.C.A. work was in Chicago, on the site of the present central "Y" at 19 S. LaSalle St. It was known as Farwell hall, in honor of John V. Farwell, grandfather of the present head of the Chicago organization. In its citywide program of activities, the agency makes use of a professional staff of 180, of 3,149 volunteer workers and of 4,409 organized groups.

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**And So Forth**

William N. Hawley, Episcopal clergyman and pastor of Greenhills Community Church, Cincinnati, has been named dean of men in the University of Chicago divinity school. He succeeds Clifton George Hoffman, who on April 1 assumed directorship of the American Unitarian Association's youth activities, with headquarters in Boston.

Application for permission to operate a two-way radio system to direct funeral processions and interment ceremonies at cemeteries in the city has been filed with the Federal Communications Commission by the Roman Catholic archdiocese of Chicago.

At a meeting of the National Lutheran Council here last week, Paul C. Empie was elected executive secretary of the council to succeed the late Ralph H. Long. Dr. Empie has in recent years served as assistant to Dr. Long, as well as directing the program of Lutheran World Action, the postwar relief and reconstruction effort of the seven Lutheran bodies united in the council. CHARLES L. VENABLE.

**Southern Baptists to Sign Abstinence Pledges**

Every member of Southern Baptist Sunday schools above 10 years of age will be given an opportunity May 30 to sign a commitment to abstinence from beverage alcohol.

## Northwest's Gift Reaches Germany

**'Welcome' Ceremonies Mark Arrival of Food in Dusseldorf—Pastors Go to Serve in P.O.W. Camps**

BREMEN, GERMANY, March 23.—Early this month a Ruhr-bound "friendship train" left here with 800 tons of food, part of a 3,000-ton shipment of relief supplies which arrived at this port on the Gretna Victory from Portland, Ore. The supplies had been collected in Montana, Idaho, Washington, Oregon and Alaska, and representatives from those regions accompanied the 50-car train on its journey to Dusseldorf. At a "welcome" ceremony in that industrial city, German leaders expressed their gratitude for the voluntary expression of friendship which the gifts represented. Twelve cars were detached from the train in Dusseldorf before it moved on to Frankfurt. The other 2,200 tons of relief supplies from the Gretna Victory will be distributed through regular CRALOG channels, 60 per cent going to western Germany and the rest to Austria.

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**German Pastors Accept Voluntary Captivity**

Eighteen Evangelical pastors have entered into voluntary captivity to serve the men in 18 large P.O.W. camps in France and so permit the pastors who have been stationed there to return home. The exchange plan is the same as that worked out with the British government last fall. Just before the pastors left for France, they took part in an elaborate service of farewell held in Malschbach, near Baden-Baden. The French director general for prisoners of war expressed to Bishop Bender of the Evangelical Church in Germany his appreciation of the sacrifice being made by the pastors, most of whom had themselves been in Russian, French or British prison camps at some time during the war.

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**Catholics Join in Protest On Denazification**

In a 14-point declaration issued in Hesse March 7, Roman Catholic leaders lent their support to the recent Protestant attack on denazification procedures. Their memorandum, urging a revision of the denazification laws in the American zone, was addressed to the U. S. military government and to the minister president of Hesse. It stated that the laws are inefficient, and urged the abolition of the automatic arrest clause and early clarification of the status of civil servants dismissed because of former nazi affiliation. On March 2 Karl Dorfler, an Evangelical pastor, was fined 100 marks for refusing to testify at a denazification trial. Dorfler's refusal

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was based on the declaration made in February by Martin Niemoeller against certain denazification practices.

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**Intercede for Welfare of Political Internees**

A delegation of Evangelical churchmen under the leadership of Bishop Wurm recently presented to General Koenig, military chief of the French zone, certain requests concerning the handling of German political internees in the zone. The general listened to the delegation with interest, and promised that a number of the requests would be granted. It is reported that there are about 8,000 civilian internees in the French zone. The war prisoners' aid branch of the World's Y. M. C. A. has begun among them work similar to that which it has been carrying on in the British zone for over a year. Its ministry includes everything from providing spiritual aid to supplying footballs for a sports program.

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**Two Celebrations for An Anniversary**

Both Communists and anti-Communists last week celebrated the 100th anniversary of Germany's 1848 revolution. Berlin was the scene of rival "freedom" celebrations. The city's Social Democrats and Liberal Democrats refused to cooperate in the mass rally sponsored by the Communist-dominated Socialist Unity party. Such rivalry is a symbol of Germany today —a country torn by two conflicting political ideologies, each of them using terms such as "freedom" and "democracy" but with different interpretations, and each claiming to be the legitimate heir to the revolution of 1848.

* * *

**And So Forth**

For the first time in many years the city theater of Trier is including in its repertory plays of religious significance. T. S. Eliot's "Murder in the Cathedral" was recently presented.

The Evangelical Free Church of Kassel has just celebrated its 100th anniversary. This Baptist congregation of 1,000 is one of the largest in Germany.

During his recent visit here F. Herzel, treasurer of the Lutheran Church of Canada, said that his denomination is contributing $50,000 to Hilfswerk, relief organization of the Evangelical Church in Germany, to aid expellees from East Prussia.

The Minden cooperative society, one of the few co-ops spared by Hitler, is celebrating its 45th anniversary. With 6,000 members and 50 stores, this society plays an important part in providing consumer goods for the town and vicinity.

ERNEST LEFEVER.

**Europeans Receive Missouri Synod Publication**

Twice a month 20,000 copies of *Der Lutheraner,* official publication of the Evangelical Lutheran (Missouri) Synod, are mailed to European families. The service is made possible by the denomination's emergency planning council.

# Seek to Divert Military Trend

**Religious Leaders Meet Unofficially in Washington to Devise Means of Restoring Urge for Peace**

WASHINGTON, D.C., April 12.—To plan for a positive program "to avert war and to revitalize the will to peace," 125 religious leaders from 20 states met here April 6-7. Representing more than a dozen Protestant denominations, they came at their own expense in response to an invitation signed by Lilian Watford, Paul Poling, Raymond Wilson and Charles F. Boss, Jr. The meeting was in no sense official, but it represented the desire of many Christians to make articulate their will to strengthen democracy and to build for peace. The group included college and seminary presidents and teachers, pastors and interdenominational workers, concerned laymen, and staff members of several denominational boards and agencies. All were determined to find a means of diverting the present trend toward war in which, as one observer intimately acquainted with Washington for more than two decades has noted, "never before has the sense of defeat been so keen among people in high places who favor non-military efforts toward securing peace."

*Grass Roots Sentiment*

An important purpose of the conference was to devise a strategy which will inform legislators and other makers of government policy that at the "grass roots" can be found a mighty sentiment favoring other than a military solution to the present crisis. There are persons in public office who ask, "If we seek to hold back war hysteria, who is with us?" The conference sought to find an answer and to give a reply. At no point was opinion dominated by any particular group serving a special interest. It was in the truest sense a democratic gathering of men and women seeking to express the mind of a large segment of the population. While prospective congressional action on universal military training and selective service was in the foreground of much of the discussion, these matters were viewed as symptoms among many others, rather than as the main issue.

*For an Informed Opinion*

The conference sessions opened with a devotional service at which Ralph W. Sockman, chairman of the Methodist Commission on World Peace, called for a Christian strategy to achieve "not an inflamed but an informed" public opinion. "We must keep our heads if we would not lose our lives," he said. "If we put our hearts into it, I don't think we'll lose our hopes in the peace movement." In an address to the conference's general session, O. Frederick Nolde, dean of the Lutheran Theological Seminary, Philadelphia, and consultant to the United Nations Economic and Social Council, emphasized the need of church support for human rights and freedoms both in our own and in other countries, for an economic program which would include the removal of trade barriers, and for the strengthening of the democratic processes in the churches themselves.

Walter W. Van Kirk, secretary of the Federal Council of Churches' department of international justice and good will, told the conference of the careful plans being made by the council to enlist the help of member bodies in formulating an expression of basic opinion on present issues of domestic and foreign policy. Kermit Eby, director of education and research for the C.I.O., gave practical counsel on the planning of a long-range program. Dorothy Detzer, executive secretary of the Women's International League for Peace and Freedom, stressed to the conference the importance of bringing before legislators the weight of civilian opinion and judgment.

*Statement of Policy*

For a consideration of "The Gospel and Practical Decision," the conference separated into three groups which discussed political steps, economic principles, and means of strengthening the United Nations. Out of the deliberations of these groups came statements which later were worked over into a comprehensive pronouncement defining clearly the principles upon which the diversified group was in agreement. Preparation of the pronouncement was assigned to an *ad hoc* committee which will also serve as a continuing board of strategy to formulate a detailed report of the findings. The conference adopted specific resolutions endorsing proposed legislation relating to displaced persons and to the support of international agencies. It addressed to the proper committees of the House of Representatives appeals for legislative action to prevent further wasting of grain for non-essential purposes.

Of particular value in the deliberations were two conferences arranged with a responsible member of the state department and a number of interviews held with members of Congress.

*Future Strategy*

By the time this correspondence is published the statements on principles and strategy will be released to the press. It is hoped that they will be considered together by churchmen who are in sympathy with their intent. The statement on principles, revised in a number of details by an editorial committee, urges that steps be taken to avert war, restore civilian leadership, defeat selective service and universal military training, work for peace and control atomic energy development through the United Nations, administer a world relief program without political coercion and undergird peace by applying Christian principles to national enterprises. The statement on strategy sets forth specific techniques

for use by denominational and community groups in getting the facts before the public and calls upon churches to pray, study and act for peace.

Whether this was "just another conference" will depend entirely upon the reaction of people "where they live"; every member of Congress is acutely sensitive to strong tides of opinion among his constituency. Whatever may be the result of this "conference of church people," the fact that it was held is a sign that there is alive in the land that historic American mind which views with alarm the uncritical acceptance of military opinions.

L. RALPH TABOR.

## Intimidate Negro Voters

**Efforts to Legalize 'White Primary' Fail in Georgia, but the Klan Steps In**

ATLANTA, April 12.—Now that M. E. Thompson, acting governor of Georgia, has vetoed the act of the state assembly which sought to establish a legal basis for a "white primary," it appears that nothing can be done within the law to prevent Negroes from voting in the September Democratic primary. However, Ku Klux Klan parades and "cross burnings" have been held in some counties on the eve of local elections, with the evident purpose of frightening Negroes away from the polls. Such intimidation has been denounced in many quarters. Governor Thompson ordered state troopers to certain places where it was rumored that demonstrations were to take place. Definite lines are shaping for September's political battle in Georgia. The state Democratic convention, now under control of the "Talmadge" group pledged to inauguration of the "white primary," will meet in Macon July 2. This group has profited from the southern opposition aroused by President Truman's civil rights proposals.

* * *

**Baptists Hold Evangelistic Campaign**

In the two-week period preceding Easter, some 60 Atlanta Baptist churches joined in conducting an evangelistic campaign. C. E. Matthews, superintendent of evangelism for the Southern Baptist Home Mission Board, came here to direct the effort. A feature of the preparation for the campaign was a 24-hour prayer meeting held in First Baptist Church, with local pastors alternating in leading half-hour services. Atlanta is one of the largest centers of Baptist membership in the world. A strong bid is being made for the establishment of a new Baptist seminary in the city.

* * *

**Emory Announces Courses For Pastors**

The Emory University school of theology has announced two special programs for ministers this summer. The school for accepted supply pastors will carry on from June 14 through June 30. Courses will concentrate on the needs and problems of ministers


**Initial comment evaluates**

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who have had limited opportunities for previous training. Emory's school for town and country ministers, which is becoming recognized as the leading center for summer work in the south, will be held July 5-22.

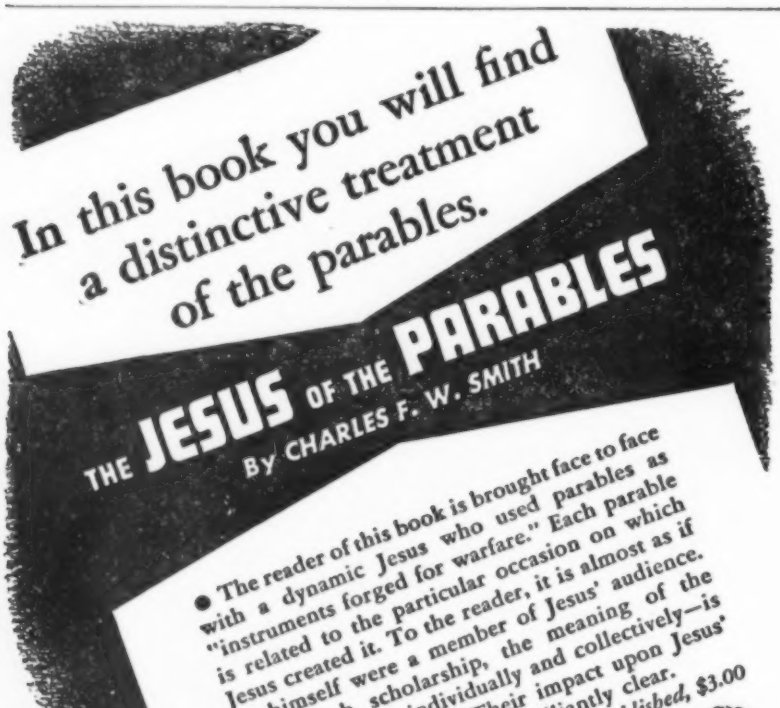
* * *

**And So Forth**

Wesleyan College, Methodist institution for women at Macon, is seeking $2,000,000 as endowment for its "second century fund." William D. Anderson, chairman of the board of trustees, has started the campaign with a gift of $100,000. A drive begun April 5 seeks to raise $500,000 in Macon.

The Georgia Baptist Sunday school convention is to be held here April 26-28.

PHILLIP J. McLEAN.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# United Church Strong in Japan

**Despite Withdrawals, It Still Accounts for 80 Per Cent of the Nation's Protestant Membership**

NEW YORK, April 10.—Recent figures published in the *Japan for Christ* quarterly disclose that despite withdrawal of certain elements never fully at ease within its ranks, the United Church of Christ in Japan still includes around 80 per cent of all Japanese Protestant churches and church members. The figures show that this body now has 1,302 churches, 1,442 ministers and 184,496 members. Statistics on the other Protestant bodies in Japan: Japan Episcopal Church—222 churches, 220 ministers, 30,000 members. Salvation Army—500 corps, 200 officers, 9,000 members. Japan Lutheran Church—30 churches, 27 ministers, 1,465 members. Seventh Day Adventist Church—20 churches, 28 ministers, 633 members. Japan Nazarene Church—13 churches, 15 ministers, 1,000 members. Japan Baptist Union—12 churches, 20 ministers, 2,000 members. Reorganized Holiness Church—7 churches, 7 ministers, 500 members. Water of Life Church—7 churches, 1,200 members. When to these figures on membership are added the approximately 100,000 Roman Catholics of all ages, the 15,000 members of the Eastern Orthodox Church and those persons who belong to a few rather loosely organized bodies, it is apparent that the entire Christian family in Japan numbers well under 500,000 in a population of around 80,000,000.

* * *

**Number of 'Religious' Japanese Increases**

A public opinion poll recently taken in Tokyo by the Jiji press disclosed that whereas in 1946 only 56.4 of the people interviewed professed any religious faith, in 1947 the percentage had risen to 71.1. Of the total replies, about half indicated Buddhist faith and connections; the others were divided about equally in indicating belief in Shinto, Christianity and certain other undesignated faiths. A large proportion of both men and women over 30 years of age admitted strong leanings toward religion. Of those under 30, the majority of the women but only about half of the men were inclined toward religion. A greater proportion of replies indicating absence of religious principles was discovered among repatriates and war sufferers than among any other group of the population.

* * *

**Many Christian Pastors Must Do Outside Work**

A recent study conducted among 186 Christian ministers in Tokyo disclosed that 50 of them get no salary from their churches, while of the remaining 136, 68 have to carry on outside work to support themselves and their families, 43 are aided financially by their

working children or wives and 16 have been meeting their needs by selling personal effects. A similar survey revealed that more than one-third of the pastors in Yokohama, Nagoya, Kyoto, Osaka, Kobe and Fukuoka must rely for at least part of their support on sources outside their own parishes. Church World Service and other church relief agencies have been stirred by these revelations to promise that more attention will be given hereafter to the relief and support of Japanese Christian workers and their families.

* * *

**A Summary of Wartime Damage to Schools**

The National Christian Education Association of Japan reports that of 66 Protestant schools in the country, 15 lost their entire school plants during the final weeks of the war, 28 suffered wartime damages totaling about $10,000,000, and many others incurred losses through military occupation and confiscation of heating equipment, metal installations and laboratory facilities. Although not a single Christian school was closed or discontinued as a result of the war, all now face these needs: reconstruction of buildings, repair and restoration of other buildings and equipment, reformation of educational systems, restoration of academic standards and revival of the related religious activities which were discontinued during the war.

* * *

**Bible Society Meets Pressing Need**

There is in Japan a serious shortage of paper for the printing of Christian literature for widespread distribution. To remedy this situation, the American Bible Society shipped into that country during 1947 a total of 1,547,079 copies of the New Testament, 747,594 Bible portions and 14,190 copies of both Old and New Testaments. Whereas before the war the average annual distribution of Bibles and portions in Japan was around 145,000, it has been possible by means of Bible society shipments since 1945 to distribute more than 2,000,000 volumes. The need from now on will be for paper upon which the Japan Bible Society and the Christian Literature Society of Japan can print their own publications. A survey made last July of the needs of nonprofit Christian publishing houses indicated that a total of 6,930 reams of paper was needed immediately if Protestant Christianity in Japan was to stand a chance of competing with the Communist and other non-Christian forms of propaganda to which the Japanese are constantly subjected.

* * *

**Is a Christian Mass Movement On the way?**

The recent request by an entire village that a Christian pastor be sent to it without delay brought to the church in Japan the realization that a Christian mass movement may be arising for which there is all too little preparation either in the country itself or among the supporting missionary forces abroad.

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EUGENE L. SMITH, pastor of St. Mark's Methodist Church, Brooklyn, was educated at Willamette and Drew Universities; received his Ph.D. degree at New York University. He majored in the clinical study of psychology and has taught in the field of counseling.

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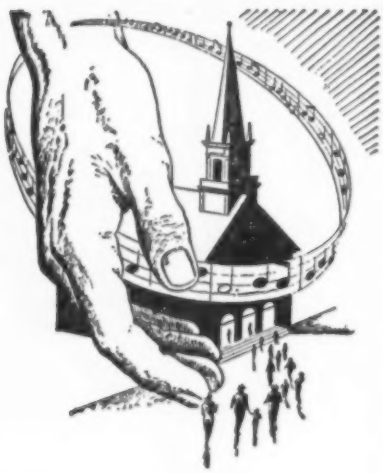

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10 families which have banded together to develop the land in their neighborhood "according to the spirit of Christianity" and established a village charter along that line. In Aichi prefecture, 200 workers in an automobile factory informed their Christian foreman that they wished to study Christianity. Announcements repeatedly report evidences of interest in Christianity on the part of members of the imperial family.

* * *

**Signs of a New Interest In Christianity**

Some indications that Japan may be readier than many of us realize for the Christian gospel: A Sunday school held twice weekly in the open space in front of the railway station at Ohi, with over 400 children in attendance. Christian lectures in a Buddhist temple at Uashumachi with the monks listening to lectures by Merrill Vories and R.Maketani of the Omi Brotherhood. "Christian decision" cards signed at a Kagawa meeting by 800 boys and 25 teachers in the former feudal school at Hirosaki now sponsored by the Methodist Church. Bible classes conducted every Thursday noon in the offices of the daily newspaper *Asahi* in Tokyo, in the Nippon glass factory in Nagoya and in the government building of Hyogo prefecture in Kobe. The gift to the Japan Episcopal Church of a magnificent home in Osaka as a token of the owner's gratitude that his home was spared from destruction during the war. The eleection of Kazushi Yamamoto, a Christian evangelist who has been conducting street Sunday schools for the children in Hoyamachi, as mayor of that suburban village.

* * *

**And So Forth**

The "Japan for Christ" movement, sponsored by the United Church of Christ and other Christian organizations and headed by Toyohiko Kakawa and a corps of associates, reports that by actual count its 1947 meetings were attended by 784,893 persons, of whom 110,842 signed cards as "inquirers" concerning Christianity and 40,246 applied for baptism.

About 200 Protestant missionaries have now resumed work in Japan, one-third of them in Tokyo. Rural Japan, where hearts are most wide open to Christian truth—as well as to Communist doctrine—is almost entirely unserved by Christian workers.

Through the Licensed Association for Relief in Asia, through which Church World Service operates in Japan, much food and other relief supplies are now being distributed from Christian centers to the millions of Japanese war sufferers. T. T. BRUMBAUGH.

**Christian Burmese Offer a Gift for Others in Need**

The Christian natives at the Sgaw Karen mission in Burma, wishing to express their gratitude for clothing sent to them by Church World Service, collected and sent to the agency $100 with the request that it be used to provide relief supplies for others more in need than they.

# Federal Council Opposes U.M.T.

**Protestant Agency's Stand Is Expressed to Senate Committee by Van Kirk—Bishop Oxnam Is Honored**

NEW YORK, April 12.— Opposition of the Federal Council of Churches to the proposed legislation on universal military training was expressed to the Senate armed services committee last week in a statement presented by Walter W. Van Kirk, executive secretary of the council's department of international justice and good will. "The Federal Council believes that . . . what the world requires at this crucial moment in history is not a new race in armaments but a demonstration by the United States that our country is determined to combat international unrest and disorder by the use of constructive and cooperative policies for human welfare," the statement pointed out. "Such policies, we believe, will enlist the confidence and creative energies of peoples around the world and bring to our people greater assurances of peace than can be found in the adoption by the United States of a system of compulsory military training." In presenting the statement to the committee, Dr. Van Kirk noted that last November the Federal Council's executive committee voted 28 to 14 against conscription, and that up to that time 10 national religious bodies had officially expressed similar opposition.

* * *

**Bishop Oxnam Speaks Out on U.S. Foreign Policy**

"The churchman must act to the end that this nation shall take every possible step to avert war, to build democracy and to maintain peace," Bishop G. Bromley Oxnam told the religious leaders who met at the Hotel Roosevelt April 6 to honor him on the approaching completion of his first quadrennium as administrator of the 1,301 Methodist churches and other institutions in the New York area. What the bishop had to say constituted a challenge to President Truman and his advisers to justify their foreign policy, which he said seems to be leading the United States along the road toward war with the Soviet Union. "A policy based upon the erroneous assumption that an ideology can be contained by force leaves the initiative in Communist hands, directs our attention to the building up of military might and creates the impression that war is inevitable," he declared, "What we are for becomes more important than what we are against, because it is the practice of democracy and the creation under freedom of justice and brotherhood that will eradicate communism."

* * *

**Proposes Alternatives To Military Action**

Bishop Oxnam had some concrete suggestions to offer: "Because of our strength, we ought to invite Stalin to

a conference to work out some understanding that will avert war. If he won't come here, let us go there. Strong men are unafraid of discourtesy. . . . Has the President . . . ever considered that men who have dedicated their lives to religion, to science, to education may have proposals to make that might be as constructive as the proposals that come from men whose training has been in the use of weapons and the application of force? . . . Has the President made full use of the United Nations? Are the declarations that security lies in a united world but words?" Preceding Bishop Oxnam's address, Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, and Harry N. Holmes and Kinsey N. Merritt, local laymen, lauded the Methodist leader for his fearless, positive Christian statesmanship and his deep spiritual faith and insight.

* * *

**Endorse Anti-Poll Tax Legislation**

At its March meeting the human relations commission of the Protestant council of the city of New York voted to urge the Senate committee on rules and administration to report favorably to the floor H.R. 29, already passed by the House, which would abolish the poll tax in primary and federal elections. The statement which the commission will present to the committee points out that surveys have shown that in seven states, as a result of the poll tax, only 12 per cent of the population voted in the 1940 presidential election as compared with 85 per cent in other states. "The disfranchisement which the poll tax imposes upon a numerous group of financially underprivileged citizens denies them any voice in government, while holding them subject to other forms of taxation, as well as to the full responsibilities of citizenship," the statement declares.

* * *

**Episcopalians Define Basis For Unity**

Protestant Episcopal headquarters here last week released a statement defining the basis for future discussions on unity of that denomination with the Presbyterian Church, U.S.A., or "any other interested Christian body." The statement summarizes "faith and order," outlining certain fundamental tenets upon which the Protestant Episcopal Church in this country is prepared to base discussions looking toward intercommunion or organic federation. It was prepared at the request of the denomination's 1946 triennial General Convention.

* * *

**And So Forth**

The New York Y.M.C.A. reports that in 1947 its membership was greater than in any other year in its history. More work was carried on in more communities than ever before, more money was given by more people for current expenses, and more money was expended in carrying on a program for more young people.

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## Northfield Summer Conferences

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First Presbyterian Church, Manhattan, and formerly moderator of the New York presbytery, died March 31.

On April 4 Lutheran churches of the city gave a reception in honor of Anders Nygren, president of the Lutheran World Federation, who is in this country on a speaking tour sponsored by the National Lutheran Council.

As part of its "crusade for peace," the Plymouth Church of the Pilgrims, Brooklyn, instituted on April 4 a program of daily prayers for peace.

J. HENRRY CARPENTER.

## Pasadena to Send Aid

**California City Resolves to Save Lives of 11,700 German Children**

LOS ANGELES, April 10.—The city of Pasadena has launched a drive to save the lives of 11,700 children in Ludwigshafen, Germany, by "adopting" them for support for a four-month period. A gift of $5 will provide a child with necessary food. The city directors, who sponsor the movement, have appointed a committee representing local civic, religious and social groups which is charged with raising a fund of $85,000 and directing its expenditure.

* * *

**Pasadena Churches War On Segregation**

Six of Pasadena's large downtown churches have made a gesture toward interracial fellowship by displaying conspicuously on their bulletin boards the notice, "This church welcomes worshippers of all races." At a recent official session, the members of Immanuel Presbyterian Church, Los Angeles, reaffirmed their church's policy of opening its doors "to all seeking to know God and his Son Jesus Christ." "To that end," says the session report, "we affirm that the privileges of membership in this church and of participation in all of its activities of worship, and the privileges of using the property and plant of the church for devotional, educational, recreational and social purposes, shall never be denied on the ground of race or color."

* * *

**And So Forth**

The outstanding religious event of last month in southern California was the Easter celebration. Most churches conducted Holy Week services and reported a high attendance. Out-of-door services celebrated at dawn on Easter Day attracted more than 150,000 persons, while all churches held two or three identical morning services with capacity congregations.

James Francis A. McIntyre was installed last month as archbishop of the Los Angeles Roman Catholic diocese in an impressive service at which Cardinal Spellman of New York officiated.

Arthur O. Pritchard, retired Congregational minister 71 years of age, died early in March at Sierra Madre, where he had served his last pastorate.

Herbert Francis Evans, Whittier, is the newly elected president of the Southern California council of churches.

GEORGE R. GROSE.

# Debate Church-State Problem

**British Free Churches Consider Issue in Connection with Proposal for House of Lords 'Reform'**

LONNDON, April 2.—In his address to the annual congress of the Federal Free Church Council, which met here recently, Percy Evans, the new moderator, posed the question of free church representation in the House of Lords, which has come up in current proposals concerning reform of that body. Dr. Evans, who is principal of the Baptists' Spurgeon College, wisely offered no suggestions, but pointed out that the matter must receive careful consideration. He also made it clear that although the free churches are divorced from state control, they do not stand for "the entire separation of the nation from religion." The distinction between "state" and "nation" in Great Britain is subtle but real. Many people here would welcome a truly national church (which the present Anglican church is not), free and independent in every way of state control.

* * *

**On Communism In Britain**

How strong is communism in Britain? Only 2 of the 615 members of the House of Commons are Communists. The party is noisy and well organized, but it has to struggle to keep its *Daily Worker* going and is always professing that "no money from Moscow sticks to its fingers." The government's announced determination to have no Communists in the secret sections of state departments is generally approved, but there is apprehension lest that course lead to violation of personal liberties. So far Prime Minister Attlee has handled the matter with tact and insight. It seems that if there is to be anything like a "purge" it will be a public and even a judicial affair.

* * *

**Churchmen Suggest Antidotes To Communism**

Observations about communism have been on the lips of almost every public figure of late. Cardinal Griffin, Roman Catholic archbishop of Westminster, offered this sound wisdom in a recent sermon: "Our attitude to communism must not be purely negative. We must be inspired with a real determination that social justice shall abound in all our relationships with our fellowmen. It is no use to decry the evils of communism if we fail to remedy those evils under which communism can flourish. It would be unfair and unjust were we to declare that everything in communism is evil when we know ourselves that many Communists are inspired with real desire to improve the lot of their fellowmen." Similar counsel was offered by the Archbishop of York when he said recently, "Communism finds its most fertile seed

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The fascinating biography of Pennsylvania Dutchman William Wesley Van Orsdel—"Brother Van" who came in the 1870's to preach the gospel to the turbulent Montana Territory. Now, on the 100th anniversary of his birth, "Brother Van" is something of a patron saint in Montana, where hundreds of churches trace their beginnings to his influence. ILLUSTRATED. $2.50

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ground where there is poverty and hunger."

* * *

**Welsh Anglicans Face Crisis**

The Anglican Church in Wales, disestablished 28 years ago, is facing a critical situation in regard to manpower and finance. To keep up the ranks of its clergy it needs to ordain 70 men each year, but the average number ordained during the past four years has been only 27. Out of every pound of the church's income, 18 shillings comes from endowments and only 2 from current gifts. Most of the endowment capital is invested in government securities which at the new interest rate of three per cent will reduce the income from that source by £34,000 a year. The situation is particularly hard on the Anglican clergymen, whose stipend has been increased by less than five per cent while Welsh salaries and wages in general have doubled.

* * *

**And So Forth**

Fifty students from Germany and 35 from other countries on the Continent are in Oxford attending the first of a new series of international students' conferences organized by Christian Action.

A Lancashire vicar and 20 of his parishioners recently lived for a week on the ration scale current in Germany. All of them lost weight—some as much as two pounds.

Lord Kenilworth, the automobile manufacturer, has promised to give £100,000 toward the projected rebuilding of Coventry Cathedral.

Four British citizens are shortly to receive D.D. degrees in Scotland. They are Leslie Weatherhead, minister of City Temple, London; Malcolm Spencer, Congregational sociologist; Godfrey Phillips, until recently professor of missions at Sally Oak; and Olive Wyon, who has translated into English many Continental works on theology.

CECIL NORTHCOTT.

## Need for a Ministery

### New Industrial Communities Around San Francisco Bay Offer Challenge

SAN FRANCISCO, April 12.—The Northern California-Western Nevada council of churches has attempted to bring some sort of ministry into the new satellite industrial communities across the bay in Contra Costa county. Forty-four churches established on a "comity" basis now try to serve almost 300,000 people there, but they reach only about 2.7 per cent of them. Counting also the 12 Lutheran, 7 Assembly of God and 4 Nazarene churches, it appears that only about 6 per cent of the residents of the county belong to Protestant groups. The 14 Catholic churches and 7 missions have, by a liberal estimate, about the same number of members. Thus one can say that less than 12 per cent of the population of Contra Costa county are active Christians.

The situation in Richmond, whose population has risen from 23,642 in 1940 to an estimated 130,000 today, is typical. The 11 comity churches in the city continue to serve largely those people they were serving in 1940; the tendency is for them to move with the older, more affluent residents to the northeast quarter of the city. Most of the citizens, however, live in war housing projects south of MacDonald avenue. During the war the council of churches sought to meet their needs by a temporary ministry on an interdenominational basis. Today 11 of its projects remain, but they are kept going on a month-by-month basis.

Many difficulties confront the council in its effort to provide a ministry to these new residents. For one thing, the people look upon themselves as only temporary citizens. For another, denominational boards are not inclined to put money into a church situation which promises to be only temporary. Besides, the government agencies in charge of the housing projects are not eager to see lots purchased and church buildings put up there.

*A Challenge to Protestantism*

In spite of all the difficulties, the need for a ministry to these inmigrants constitutes a real challenge to cooperative church effort. If the old-line Protestant groups are ever to gain a foothold among the industrial segments of the population, they must step in now in such temporary situations as exist in Contra Costa county. Then, if the chance ever comes for permanent organization and building, they will be in a position to go forward. The independent sects (and even independent churches) have moved into the projects wholesale, and are thriving.

It would certainly ease the strain in such overcrowded areas as these if separate denominations would accept responsibility for individual projects, as the Lutherans have done at Harbor Gate. Since the beginning of the war only a few allocations for new churches have been granted in the county: Mira Vista in Richmond and the Dow chemical village to the Congregationalists, Pleasant Hill near Walnut Creek to the Baptists and Moraga to the Presbyterians. No effort has been made on the part of the established churches to serve the Negro communities north of the Richmond city limits.

The Protestant churches have a real responsibility in such areas as this, and they can meet it only cooperatively.

W. EDGAR GREGORY.

**Vatican Seeks Designs For Bronze Doors**

A contest sponsored by the Vatican to obtain designs for the bronze doors to be placed at side entrances to St. Peter's Basilica resulted in 80 entries, but none was acceptable, Religious News Service reports. A second contest, open, like the first, to artists of all creeds, nationalities and races, will be held. The cost of the doors was provided for in the will of the late Prince George of Bavaria, an army officer who became a priest.

# Anti-Red Fever Hits New Zealand

**Labor Party Leaders Charge Communist Influence in Strikes—Methodists to Vote on Union**

TIMARU, NEW ZEALAND, April 5.—A wave of anti-Communist sentiment is sweeping through this dominion. When the Auckland carpenters' union refused to accept a decision of an arbitration court and adopted a slow-down policy, Prime Minister Fraser charged that the union was dominated by Communists and that its policy had been instigated by agents acting on orders "from overseas". R. Semple, minister of public works, echoed his chief's words when he declared that a strike of workers on a hydroelectric project was "a trial of strength between communism and the government." The leader of the National (opposition) party is demanding that Parliament declare the Communist party illegal. Whatever grounds there may be for such charges and demands as these, one feels that much of the current agitation and feverish resentment verges on hysteria, and that there is danger that it may lead to violation of fundamental political liberties. It has been suggested in some quarters that the fiery statements in recent speeches by Labor leaders simply reflect the controversy that is raging within the Labor party and the unions, and that after the approaching annual conference of the party the agitation will die down. Meanwhile, the average citizen seems to be keeping his head.

* * *

**Students Cause Sensation**

In the midst of this "Communist" scare, the executive committee of Victoria University College's students' association made the headlines in all dominion newspapers by passing a resolution congratulating Klement Gottwald on "the triumph of democracy in Czechoslovakia." Once again the old cry that our universities are "hotbeds of communism" was raised. However, a special meeting of the students' association, speedily summoned, decisively repudiated the executive committee's resolution, and the good reputation of the university was restored.

* * *

**Methodists to Vote On Union**

At the Methodist Annual Conference, held last month in Christchurch, it was agreed that a ballot on the proposed union of the denomination with the Presbyterian and Congregational churches should be taken in June. All members are to be asked to record their votes on the basis of union which has been drawn up and widely circulated. In view of the fact that some opposition to the union proposals was voiced at the conference, permission was granted those who disapprove the plan to circulate a statement setting forth their objections. Delegates who attended the Methodist Ecumenical Conference at Springfield, Mass., some months ago appeared before the conference to remind their fellow churchmen of their relation to the worldwide Methodist fellowship. A sign of closer ties between Methodism in New Zealand and in the United States appeared in a section of the college committee's report which told of the offering by Drew University of scholarships to young Methodist ministers in this country.

* * *

**Sponsor 'Home and Family Weeks'**

Three "Home and Family Weeks" similar to those sponsored recently in England are to be held in New Zealand this year. E. B. Blamires, Methodist minister who recently returned after spending some years in England, is organizing the "weeks" under the di-


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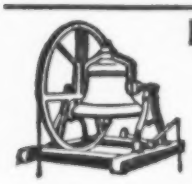

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— GEO. L. PAYNE —

rection of the National Council of Churches. The aim is to impress upon communities the vital importance of truly Christian marriages and families. Throughout each "week" the message is to be spread through lectures, films, literature, posters and exhibitions. In Timaru, where the first observance is to take place, practically all community organizations are cooperating with the local branch of the National Council of Churches to make the "week" a success. The National Council has set up in Christchurch a permanent marriage guidance council, and it is expected that similar agencies will be established in other communities.

* * *

**Presbyterians Observe Centenary**

On March 23, 1848, a small ship entered the harbor of Otago bringing to that then almost uninhabited part of southern New Zealand a party of settlers which had been sent out by the Free Church of Scotland. Inevitably, others besides members of the Free Church were attracted to the settlement, and when, later on, gold was discovered in the interior, the nature of the colony was profoundly changed. The city of Dunedin and the province of Otago still retain, however, a dominant Scottish and Presbyterian character, and the centenary celebrations during the past few weeks have constituted a glorification of the original sturdy pioneers. Among the noteworthy events in those celebrations were a re-enactment of the landing of the first settlers and the presentation in First Church of a pageant tracing the history of the Otago church. Representatives from overseas who attend the ceremonies included Sir John Falconer, formerly provost of Edinburgh; John Baillie of the University of Edinburgh; W. Purves Boyes, formerly moderator of the Presbyterian Church of England; and A. Campbell Grieve, moderator-general of the Presbyterian Church of Australia.

* * *

**And So Forth**

New Zealand churches will be fully represented at the first World Council of Churches Assembly in Amsterdam this summer. The Anglicans are sending their primate, Archbishop Campbell West-Watson, and the Maori bishop, F. A. Bennett. The Presbyterian delegate is James Baird, chairman of the National Council of Churches. Methodists will be represented by Raymond Dudley. A. A. Brash, secretary of the National Council, is to serve as a consultant to the assembly. Six other New Zealanders will make the journey as official visitors and alternates.

A. T. McNaughton, The Christian Century's correspondent in Australia, has been touring New Zealand in the interest of closer cooperation between church youth departments in the two dominions. The lesson materials for Sunday schools and Bible classes published by a joint Australia-New Zealand editorial board are finding wide acceptance among the churches in both countries. MALCOLM W. WILSON.

# Manitoba Upholds Hutterite Rights

**Legislature Adopts Report Reiterating Their Freedom to Live According to Religious Convictions**

WINNIPEG, MAN., April 10.—The unanimous report brought in by the legislative committee appointed last year to investigate charges against the Hutterites in Manitoba unequivocally acknowledges the right of those people to live according to their religious convictions. The Manitoba legislature has voted to adopt the report. The committee was set up in response to local political pressure after a number of mass meetings in certain rural areas had called for restrictive legislation against the Hutterites, accusing them vaguely of many things, but specifically of refusal to bear arms.

* * *

**Committee Makes Three Recommendations**

In its report, the committee makes three recommendations: (1) that there should be no interference with the right of Hutterites or anyone else to purchase land in Manitoba; (2) that the same standard of education should be maintained in Hutterite schools as in all public schools in the province; (3) that the government should appoint a special committee to consider certain clauses in the acts of incorporation of the Hutterite colonies which prevent an individual who leaves the colony from taking with him any portion of its assets, and to devise remedial legislation. The legislature's adoption of the committee's report, it should be noted, does not in itself affect the clauses in the colonies' acts of incorporation. In all probability no further action will be taken.

* * *

**Reader-Owned Newspaper Makes Its Bow**

On March 1 the first issue of a unique newspaper, the *Winnipeg Citizen*, rolled off its new presses. The *Citizen* boasts of making journalistic history by being the first newspaper in the world to be owned completely by its readers. Twelve thousand persons who bought $5 shares or $50 bonds provided the more than $150,000 required to launch publication. The paper is controlled by a board elected by the shareholders. It announces that its present policy is to give better coverage of labor news, to support agricultural interests and to be independent of all political parties.

* * *

**Restrict Japanese Fishermen**

Humphrey Mitchell, Canadian minister of labor, has announced that the government will continue for another year to prohibit the issuance of fishing licenses to Japanese in British Columbia, and the employment of Japanese on British Columbia fishing vessels. Restrictive legislation requiring Japanese

to obtain permits to enter British Columbia will remain in force until April 1, 1949. However, all restrictions on the movement of Japanese east of the Rockies have been lifted.

* * *

**United Church Membership In Manitoba Declines**

At the March meeting of the Winnipeg presbytery of the United Church of Canada, Alex. Calder, statistical secretary, presented a report showing that in 1947 the presbytery received 250 fewer members by profession of faith and 170 fewer by certificate than in 1946. It had 9 fewer Sunday schools with 500 fewer pupils, and 65 fewer through-the-week groups with 170 fewer members. There were fewer women's associations and missionary societies than in the previous year. Compared with 1941, the presbytery in 1947 had 40 fewer Sunday schools with 4,500 fewer pupils. In contrast, church property values were up $500,000 in 1947, and the total debt had been reduced to 1.25 per cent of total value.

ERNEST MARSHALL HOWSE.

## Current Feature Films

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M—Mature. Y—Younger. C—Children.

**Cass Timberlane** (MGM) Zachary Scott, Spencer Tracy, Lana Turner. *Drama* based on Sinclair Lewis novel about the middle-aged judge who marries a vivacious girl from the wrong side of the tracks, waits patiently for her to get over her boredom, settle down and appreciate his virtues and his friends. *Well enough done in a soap-opera sort of way.* M,Y

**Merton of the Movies** (MGM) Virginia O'Brien, Red Skelton. *Comedy* based on old play about naive young movie fan who seeks fame in Hollywood, is tricked into doing burlesque of romantic star he admires. A *slapstick* effort that misses its chance to be good satire. Interesting in its picture of silent film procedures. M,Y

**Panhandle** (Mono.) *Melodrama.* Reformed gunman backslides when brother is murdered, takes down firearms again to seek vengeance. Photographed in sepia tones against beautiful scenery, but *just another western* so far as story is concerned. M,Y

**The Treasure of the Sierra Madre** (War.) Alfonso Bedoya, Humphrey Bogart, Tim Holt, Walter Huston. *Drama.* Three U.S. vagrants in Mexico join forces to hunt gold in remote mountains. They succeed beyond their most sanguine hopes, but before they can return to civilization greed, brutality, selfishness play their part, and nature triumphs. An *intense,* vividly acted film, done with artistic integrity, powerfully depicting the demoralization which riches can work. Realistic in setting, characterization. M,Y

BEST CURRENT FILMS

*For Family:* Carnegie Hall, Henry V, Life with Father, Magic Town, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.
*For Mature Audience:* The Bishop's Wife, Body and Soul, Call Northside 777, Captain Boycott, The Captive Heart, Crossfire, The Farmer's Daughter, Frieda, Gentlemen's Agreement, Great Expectations, I know Where I'm Going, Miracle on 34th Street, My Girl Tisa, Nicholas Nickleby, The Senator Was Indiscreet, Shoe-Shine, So Well Remembered, This Happy Breed. 4-28-48

## The Church Roll

Edward R. Bartlett, formerly dean of DePauw University, Greencastle, Ind., was inaugurated as president of Iliff School of Theology, Denver, during the seminary's annual Graduate Lectures Week in February.

Walter M. Horton, Fairchild professor of theology at Oberlin Graduate School of Religion, Oberlin, Ohio, delivered the third series of lectures for the William Henry Hoover foundation on Christian unity at the University of Chicago, April 5-8.

J. L. Zwingle, Cumberland Presbyterian minister who during the war served as regional and later national director of the U.S.O., was inaugurated March 31 as the sixth president of Park College, Parkville, Mo.

Corky T. Kawasaki, executive director of the Chicago resettlers' committee, has been granted a leave of absence to coordinate work in Japan for the Licensed Agencies for Relief in Asia. He will serve under the American Friends Service Committee.

Rollo C. La Porte, for the past 10 years pastor of First Presbyterian Church, Phoenix, Ariz., has been elected president of the University of Dubuque, Dubuque, Iowa.

Stephen B. L. Penrose, Jr., budget adviser to Secretary of National Defense Forrestal, has been named to succeed Bayard Dodge, who is retiring after 25 years as president of the American University of Beirut, Lebanon. Dr. Penrose was formerly assistant director of the Near East College Association.

Forrest L. Knapp of the World Council of Christian Education has left this country to confer with Christian educators in Hawaii, the Philippines, Japan and Korea.

O. Walter Wagner has resigned his pastorate at St. John's Evangelical and Reformed Church, Jackson, Mich., to assume directorship of his denomination's program of war relief and reconstruction. In June Dr. Wagner will go to Europe for a second intensive study of relief needs.

Rudolph Markwald, 28, the first postwar German student to be admitted to the United States, has enrolled at the Chicago Lutheran Theological Seminary at Maywood, Ill. He will continue his theological studies which were interrupted by conscription into the German army.

Alfred G. Fisk, Presbyterian minister and professor of philosophy at the San Francisco State College, is organizing a seminar tour of Europe for this summer on the plan of the tours formerly conducted by Sherwood Eddy.

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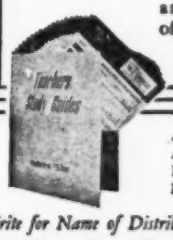


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**III. JESUS AND THE RELIGION OF THE BOOK:** *The Religion of the Book; "The Scribes . . . sit in Moses' seat"; Jesus and the Scribes.* The religion of the scribes and Pharisees—their authority, tradition; their method, casuistry; the social expression of their religion, the Synagogue; and their chief weaknesses—the substitution of laws for law, legalism for righteousness, the sovereignty of the Book for the sovereignty of God. How Jesus used the law freshly and provocatively for the enthronement of God in the heart and life of man.

**IV. JESUS AND THE RELIGION OF THE THRONE:** *The Religion of the Throne; "Understanding in all visions"; Jesus and the Apocalyptists.* The prophet sees God's throne as established on earth, in the midst of history here and now, however dismal the prospect; the apocalyptist sees it only as a vision in heaven and without meaning, except by way of hopeless judgment for the present. Jesus' vision, experiences and stories, the fellowship founded by those who believed in Him and in His gospel.

**V. THE RELIGION OF MATURITY:** *The Old Wine; The New Wine of the Gospel; The New Wineskins.* The three religions of Altar, Book, and Throne—so grown up about the prophetic Word as to sap away its life into unproductive channels—seen by Jesus to be so morally inadequate to the needs of men that He prophesied their disuse. How the New Testament *Religion of Maturity,* the new wine of the Gospel, continues the stream of Old Testament revelation and is the Divine Act to complete the Divine Word—"I have come not to abolish but to fulfill"—and Jesus is its authority. The New Wineskins are the members of the Christian community (the Church) who live in close fellowship with Jesus as He desired and desires; new people in God, exemplifying both Gospel principles of individual freedom and communal fellowship, a Church—laity and clergy—wholly true to her Lord in the Christian way.

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**III. THE FRUITS OF PRAYER:** *Prayer and Peace of Mind; Fear, Loneliness, and Grief; Sin and Guilt; Prayer and the Peace of the World.* Here the common disturbers of personal peace—frustration, fear, loneliness, grief and guilt—are stimulatingly dealt with; and the concluding chapter suggests the ways in which prayer can contribute to peace.

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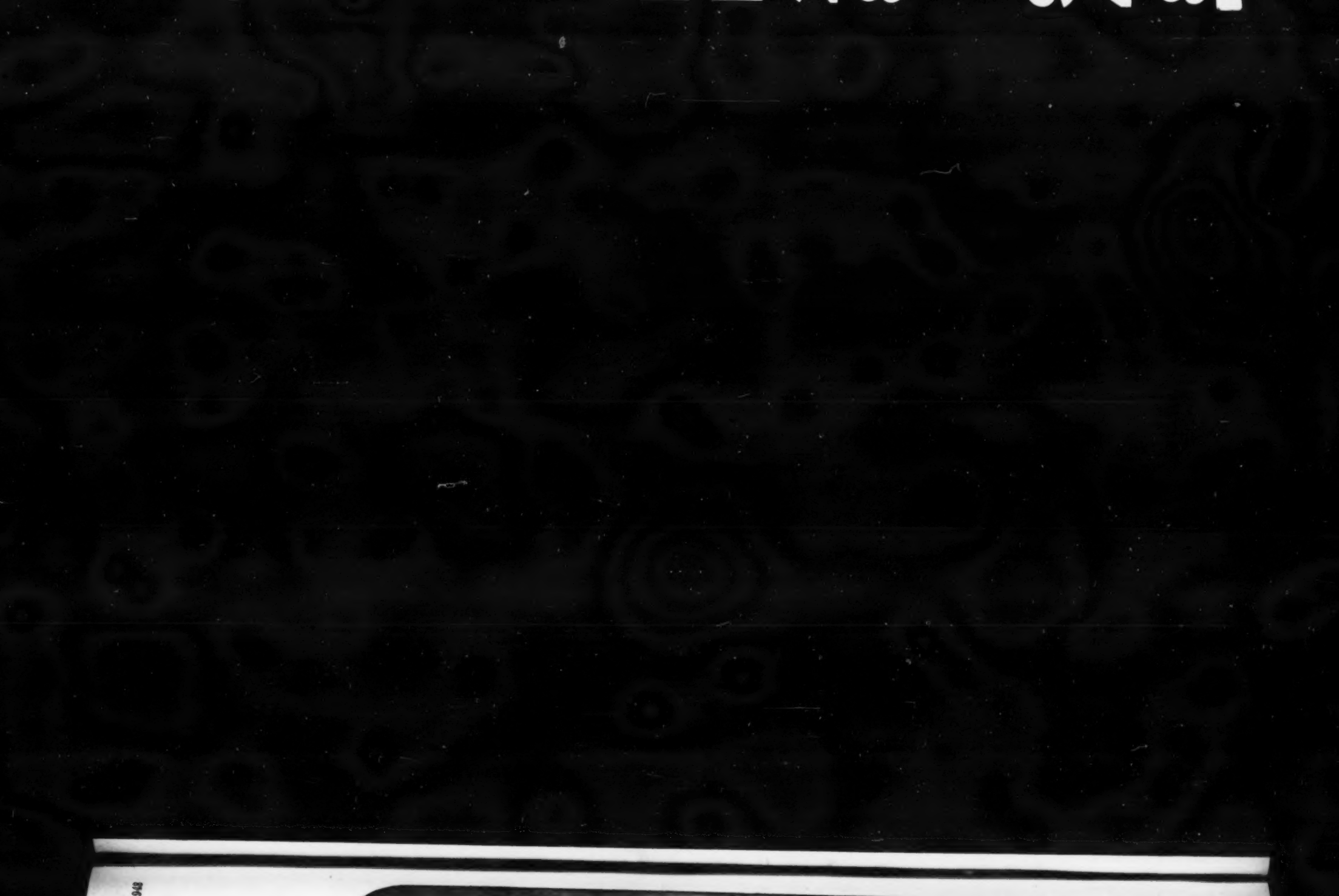
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